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ABSTRACT

Part of the Anthropology Curriculum Project, this document presents lesson plans and a pupil activity book introducing some basic anthropological concepts to students in grades K-1. The objective is to aid teachers in helping young children acquire an understanding of the concepts anthropologists use to observe, describe, and report social phenomena. The teacher's manual consists of 34 lessons covering important anthropological concepts and study methods, plus aspects of American, Kazak, and Arunta cultures, such as shelter, artifacts, family roles, community life, and religion. Each lesson states the learning objective; lists needed materials, key words, and prerequisites; details suggestions for teaching procedures; and summarizes the lesson, sometimes suggesting reinforcing activities. The lessons are planned to last 15-20 minutes daily for four days a week, requiring approximately nine weeks to complete. The student activity book contains 47 pictures with captions illustrating the daily lessons. The objective is to encourage the child to search for the concept illustrated and to express it in his own words. It also includes two maps, one page with large-print words describing anthropological methods, and five review activity pages. (CK)

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TEACHER MANUAL

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concept of culture

AN INTRODUCTORY UNIT

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A pre-primary unit which may precede "A Sequential Curriculum in Anthropology for Grades 1-7."

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Other Material In This Unit

Concept of Culture: An Introductory Unit, Pupil Activity Book, by Jean Blackwood and Anne Hunt, Publication 51a, Anthropology Curriculum Project, University of Georgia.

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FOREWORD

The Anthropology Curriculum Project is a research-developmental project in social science education which has several complementary objectives.

The first objective is to develop materials based on the discipline of anthropology for the use of young learners. The objective reflects the premise that any discipline is an integrated, intellectual structure. In order for children to learn something about the discipline of anthropology, they must first acquire an understanding of the concepts which anthropologists use to observe, describe, and report social phenomena.

The second objective of the Project is to conduct research studies relating to the use of anthropology materials. One of the major emphases in this respect is the application of psychological theories to the structuring of materials and to classroom strategy.

This introductory unit Concept of Culture represents a structured approach to the organization of anthropology materials. Instead of providing the teacher with general resource units, the teacher is provided with specific lesson plans for each day which are designed to teach concepts based on a structured lesson series. Data collected from the pilot testing with kindergarten children who came from both average and economically deprived homes indicate that disadvantaged as well as regular children can learn complex anthropological concepts when the material is presented in a structured manner /See Anne Johnson Hunt, Anthropology Achievement of Normal and Disadvantaged Kindergarten Children (University of Georgia, Athens, Georgia, 1969, 63 pp., Unpublished doctoral dissertation) /.

A third objective of the Project is to use research in curriculum development as a means of applied training in social science education.

This introductory unit Concept of Culture has been extensively used after pilot testing, and reports indicate that it opens to young learners and their teachers an exciting new world---a world of man and culture seen through the eyes of the anthropologist.

We hope that you enjoy using this unit.

M. J. Rice and Wilfrid C. Bailey
Co-Directors

NOTES FOR TEACHER

THE CONCEPT OF CULTURE: AN INTRODUCTORY UNIT has been designed to enable teachers to introduce pupils in the pre-primary grades to some of the basic concepts of anthropology. The package consists of a Teacher's Manual and a Pupil's Activity Book.

The Teacher's Manual presents a total of 34 lessons, covering important aspects of the American, Kazak, and Arunta cultures. Allowing for a 15- or 20-minute lesson daily for 4 days each week, this unit would probably take the average class about 9 weeks.

Each lesson in the Teacher's Manual opens with a **Learning Objective**; this indicates the goal of the lesson. **Materials** to be used during the lesson are listed so that the teacher may know, in advance, the materials required for the activities. Where specific pictures in the Pupil Activity Book are listed under **Materials**, the teacher should check the content of the picture before beginning the lesson. **Key Words** to be added to the child's vocabulary--which have a special importance at lower grade levels--are listed so that the teacher may be ready to explain new words in simple language or to associate them with words and terms already known to the class. Under the heading **Prerequisites** the teacher's attention is drawn to concepts and lessons which the child must have grasped if he is to derive major benefit from the lesson about to be introduced.

The **Procedure** is, of course, the most important section of the notes prepared for the teacher's guidance. It gives detailed suggestions for teaching each lesson. Most teachers will use the **procedural** suggestions as guidelines, adapting the lesson outline according to the ability or needs of the class.

The procedural notes vary in their manner of presentation. In some lessons the notes are addressed directly to the teacher and will require paraphrasing for the pupils. However, the questions and many of the comments are expressed in words understandable to children. With these the teacher may encourage class discussion and help the children to put into words knowledge which they already possess or which they acquire in the course of these anthropology lessons. A sample of the responses one might anticipate from the children appear in parentheses and have been written without an initial capital to distinguish them from instructions for the teacher.

Each lesson ends with a brief **Summary**. This will serve to review the lesson just concluded or to introduce the lesson that follows. Since the dull repetition of concepts already taught must be avoided at all costs, the **Summary** frequently recommends activities which can be used to reinforce and extend the concepts and subject matter of the lesson. Such activities may include art-work, songs and music, role playing, and arranging displays and exhibits.

The Pupil's Activity Book, with the illustrations paralleling the daily lessons of the teacher's manual, offers a challenge to the young student. Here he has the opportunity to study visual presentations of the subject matter, thus bringing selected concepts into the realm of reality. The artwork has been specially prepared to illustrate concepts lesson by lesson. Its use will probably be most effective if the children are able to interpret the pictures themselves. Some teachers may prefer to start the lesson by having the child look at the Activity Book pictures while they teach the lesson. Others will prefer to make use of the Activity Book during the discussion and for coloring and other activities. In either case it is important that, by careful questioning, the pupil be induced to search for the message which the picture conveys and express this message in his own words.

At certain points in the Activity Book, review exercises are inserted. It is assumed that the teacher will wish to break off the study of the pictures from time to time for a summary or review.

Each picture in the Activity Book carries a caption written expressly for the teacher. Some captions implement the Procedure suggested in the Teacher's Manual; others throw a new light on or suggest a new approach to a concept already taught. The captions under the pictures are to fix the reference of the picture. They are not written for pupil reading. Depending on the reading achievement pupils have attained at the time the unit is taught, the teacher may use the captions as a reading lesson in anthropology. Most pupils in the pre-primary grades, if they are reading, are reading slowly and with little comprehension, and it is preferable that their attention be focused on the pictures which they are to study and discuss. As far as the pupil is concerned, the picture is the lesson.

The Activity Book can also play a useful part in suggesting to the child ideas for role playing, for his own artwork, as a guide for the type of pictures he might search out in magazines, or to give him inspiration for arranging displays and exhibits.

The Teacher's Manual and the Pupil's Activity Book of the Introductory Unit: **Concept of Culture** have been prepared for use by elementary teachers who may not have studied anthropology at college level. Teachers desiring to refresh their knowledge of the Concepts of Culture will find some excellent background material on the **Kazak and Arunta cultures** in the mimeographed Teacher Ethnographies (Publications Nos. 3, 4, and 5) which are available from the Research and Development Center of the University of Georgia. Other materials on anthropology are listed inside the back cover of this manual.



part i: how we study people

Lesson 1

Anthropology Is the Study of Man

Learning Objective

Anthropology is the scientific study of man.

Materials and their use

1. Three posters, each showing a family in different culture (to identify families and compare people in them)
2. People visible in classroom (to look at and compare)

Key words to be added to child's vocabulary

anthropology
anthropologist
household
man

Prerequisite

Each child should bring to class a drawing or snapshot of his household, showing everyone who lives in his home.

Procedure

I have a surprise for you; today we are going to study something that's a lot of fun. Does anyone know what anthropology is? (give children a chance to answer).

First I want to see if you can say the word. (pronounce each syllable, waiting for children to repeat before going on to next; then, pronounce complete word; give each student a chance to pronounce it by himself).

In **anthropology** we study about all kinds of people. A scientist who studies people is called an **anthropologist**. Let's pretend that we are anthropologists and study some people. Now what did I say we would study about--did I say we would study about some fish? (No). Are we going to study about flowers? (No). Are we going to study about dogs and cats? (No). Are we going to study about man? (maybe Yes, maybe No). Oh, yes we are! An anthropologist calls people **man**. An anthropologist studies **man**.

Would you like to study our own class? (Yes). Well, count the number of boys and girls. Then, find tallest, shortest; see if any are the same size. Next, find out if any children have similar shoes, shirts, dresses, hair-dos, etc. And then, find out if anyone has a baby brother or sister.

This class is in our own land, America. Now let's pretend that we're anthropologists and study some families in other lands.

I have a poster of a Kazak household. Do you see these people? The Kazak have a large household, don't they? Who can show me the mother? Which one is the father? Do you think you can find an aunt (or uncle, or child, etc.)? Do the Kazak look like Americans? How? (give pupil time to explain his answer).

Look at this poster now. It is a picture of an Arunta family. Do the Arunta have large households? Does this family look like the Kazak household? What is the difference? Do the

Arunta look like an American family? Is the Arunta family as big as the Kazak family? as small as the American family? Some Americans have large households, and some have small ones, don't they? When I say household, I am talking about all the people who live as a family in a house.

Would you like to learn some more facts about these people? It's fun to study other cultures, the way of life of other people, isn't it?

Summary

Who remembers the big word we learned today? (anthropology). What do we call a scientist who studies man? (anthropologist).

We looked at pictures of your families. The people who live in your home as your family make up a household. We also saw pictures of a Kazak household and an Arunta household. Which one has a big household? (let child show you the picture with the large household).

What does an anthropologist call people? (man).

Lesson 2 What Is Culture?

Learning Objective

Culture is man's way of life.

Materials and their use

1. Globe (to find where Americans, Kazak and Arunta live)
2. Three family (household) posters used in Lesson 1 (to examine or discuss)
3. Pictures of food, housing and clothing: for Americans, cut from magazines; for Arunta see Activity Book Pictures 3, 4, 13; for Kazak see Activity Book Pictures 33, 37, 44 (to study and discuss)
4. One verse of "Culture" song on blackboard (for singing activity)

Key words to be added to child's vocabulary

culture
American
Kazak
Arunta

Prerequisite

Students must understand the meaning of **alike** and **different**.

Procedure

Begin with the globe. Hold it up and ask if anyone can tell you what it is. Show children sections of land and sections of water on the globe. See if anyone can show you where he lives. (If not, help children find the home state).

What country do we live in? (United States, America, etc.) What are we called? (Americans). Let's talk about the way we live. Let's talk about our culture.

Do you see the poster of the American household? (have a child show which of the three it is). Let's find a picture of some food the Americans might like to eat. Have the groups of pictures representing various aspects of three cultures on a table. Let one of the children choose an American dish of food—a typical breakfast, for example, or maybe a hot dog, etc. He may then place the picture by the American household poster.

Good! Now who would like to find me an American house? (use same procedure).

Next, let's find a picture showing how an American boy might dress. (choose a boy to place picture near the American poster). Thank you. Now let's find an American girl to visit our American household (choose a girl to do this).

Does anyone see a picture of a game we like to play in America? (choose someone to put the picture with other American ones).

We have been finding pictures that show the way Americans live. This is our culture. Would you like to sing a song about culture? (Yes; sing to tune of "Mary Had a Little Lamb").

Verse 1 of "Culture", by Anne Hunt

Culture is man's way of life,
Way of life, way of life,
Culture is man's way of life,
It is the way he lives.

Ask all the children to sing with you; the girls could sing next, then the boys, then everyone once more.

In other lands the way of life is not the same as ours. There are different cultures in the world. In some lands, the head of government is not called a president. Other cultures have their own customs, games, transportation, special types of houses, etc. which may differ according to the way of life.

Do you remember the large household we saw yesterday? Who can show it to me? (choose child to find it). This is a picture of the Kazak. (show the children where they live on the globe--in Central Asia).

Pick children to place pictures of typical Kazak food, clothing, shelter, and activity by Kazak poster. Teacher can pick out particular picture, such as food, and hand to child (rather than wait for child to choose, as he did with American) since time may be short, and children will be less confused if teacher says: This is some food the Kazak like to eat.

Follow same procedure with Arunta poster and pictures after you have identified Arunta poster and located Australia on the globe for the children.

Before our lesson ends, let's see who can show me the pictures of the culture I name. Which is the American culture? (choose another child to locate). Now which is the Kazak culture? (Since there is only one left, here's a good chance for an immature child to show what he knows).

That's all the time we have for anthropology today. We can learn some more about our new friends another day.

Summary

We have talked about three cultures. Can anyone tell me the name of one of the cultures? (guide children into recalling the three cultures, American, Kazak, and Arunta).

Do you remember some of the things we found that belong with each culture? (guide children in remembering food, clothing, shelter, typical activity).

We found, then, that a culture includes such things as:

1. The way people eat
2. The clothes people wear
3. The houses people live in

We may, also, find that people have their own typical customs or activities, their own language, and way to worship.

Do you remember the little song we sang about "Culture"? Let's sing it again. (Culture is man's way of life, way of life, way of life. Culture is man's way of life, it is the way he lives).

Lesson 3 Man Needs Shelter

Learning Objective

All men need shelter, but all men do not have the same type of shelter.

Materials and their use

1. A picture of an American house brought by each child (to be shared by pupils to examine and discuss)
2. Pupil Activity Book Pictures 32, 52, 13 and 29 of Kazak yurt, Kazak winter house, Arunta lean-to and wind-break for teacher (for sharing with class and discussion)

Key words to be added to child's vocabulary

shelter
yurt
sod
lean-to
windbreak

Prerequisites

Each student should bring to class a picture of an American house, either a photo or drawing of his own house or a cut-out picture from a newspaper or magazine. It's usually a good idea to allow the child this choice.

Procedure

Teacher, through a series of questions, guides students to an understanding of man's need for shelter. Why do we live in houses? (place to eat, sleep, protect us from rain, sun, etc.).

Man needs a shelter to protect him from the weather or from any kind of nearby danger. Can you think of anything we would want to keep out of the house? (pests, fire, etc.).

Are all American houses alike? (No). I'm going to let you show the class the picture you brought of an American house. As the children show their pictures, be sure to point out that many kinds of materials are used; it will also be easy to compare the various sizes and shapes.

When all the children have had a chance to share each other's pictures, ask whether or not anyone has ever seen a house being built. Give a few children a chance to explain their particular experience along those lines. Be sure to stress that most Americans have skilled workers to build our houses, in contrast to some cultures in which the families build their own houses. Remind the children, however, that American families go camping. In this case, the family often has to work together to get the shelter up.

If time or weather permits, it is a good idea to take the children outside and look at some nearby houses together, noting the materials used, shape, size, etc.

You have had a chance to share your pictures of American shelters. Now I would like to share some pictures with you; these are not American shelters, however; they are shelters used in some other culture. The teacher shows the pictures of the Kazak yurt and sod houses.

The Kazak have two types of shelter. Their summer house, a yurt, is made with a wooden frame and covered with felt. The winter house has wood to help support it and is covered with sod. The Kazak family works together to build their house. "How is this house made?" can be answered while the children look at the Activity Book pictures showing the family working together.

Next show the pictures of the Arunta shelters in the Activity Book. The Arunta make their shelters--lean-to and windbreak--from the brush found around the particular location where they happen to be staying. The Arunta family works together to make the shelter and plans to leave it behind when a move becomes necessary. Discuss (as with the other cultures) how the shelters are made, the materials used, and the people who make them.

Summary

We have seen that man needs shelter to protect him and his household from weather and danger. Who would like to tell me about some of the materials used to build American homes? (be sure children remember that a variety of materials are used). Thank you. Now who would like to tell us the materials used in a Kazak yurt? (wood and felt; Note: it would be good to have a small piece of felt for the children to feel. This experience makes a lasting impression).

Follow same procedure, allowing children to tell the materials used in Kazak winter home (wood and sod); and the materials used in Arunta lean-to and windbreak (brush).

I wonder who can remember who builds American homes? (workmen); Kazak homes? (members of family); Arunta homes (members of family).

Review Activity (Optional)

We have been talking about shelters in three cultures, haven't we? Who would like to help me make some shelters for each other? (each child could choose the kind of shelter he would like to make. If any particular kind of shelter is not chosen, a child who finishes his chosen task quickly can be asked to make the shelter not allotted to anyone). We could put all the models on a table or counter. Maybe another day we could make some people and animals to go along with the shelters.

Review Materials and their use

A variety of paper, clay, dirt, straw, sticks, glue, small pebbles, and other relevant material (to make shelters for three cultures)

Lesson 4

The Value of Studying Man

Learning Objective

The value of studying man, and the things in which all men are alike and the things in which they may be different.

Materials and their use

1. Any issue of "The Instructor" (to read, study, and discuss)
2. Pictures 2 and 3 from Pupil Activity Book (examine and discuss)

Key words to be added to child's vocabulary

compare
cultural universal
cultural diversity

Prerequisites

Lessons 1 and 2

Procedure

When we talk about how objects, such as the shelters we have been making, are alike and how they differ, we are comparing those objects. We can compare people (man), too. We are going to try to think of ways in which all men are alike and ways in which all men are different.

Let's think about clothing. Is this something that all men need? Yes, all people wear clothing, but they do not wear the same type or amount of clothes.

Some men live where it is cold. (show Picture 2). How do you know the place shown here is cold? (Anticipated responses: The man's clothes are heavy. There are no plants or trees growing. Ice and snow are on the mountains.) Other people live in very hot places (show Picture 3). How can you tell this place is warm? (Anticipated responses: The men are barefoot and have few clothes. Trees and plants are growing).

The men we compared are alike because all are wearing clothes, but they are different because they do not dress alike. The ways in which all men are alike are called **cultural universals**. The ways in which men are different are called **cultural diversities**.

We must always remember that the American way is not the only way. Would you like to talk about a child in another culture? We can see if the child is like you in any way; we can see some of the ways his (her) culture might be different when we compare it with ours.

Any story about a child in a foreign land could be read, but it is suggested that the teacher read from the "World Children Poster" section which appears in each issue of "The Instructor." Accompanying the full-page picture is a short article, written as if the child in the picture were speaking. The teacher should be able to take any one of these articles and develop a lesson around it. The emphasis should be placed on a comparison of likeness (cultural universals) and differences (cultural diversities) between the culture of the children in the article and the culture of the children in the class.

For example, an article in the March 1967 issue of "The Instructor" is entitled, "Lapu and Kwato of Liberia." As a basis for comparison, use the girls' enjoyment of music and dancing, their observance of holidays, and their attendance at school. Also mentioned are similarities in historical background and in the use of currency. Differences may be pointed out in clothing, shelters (houses are shown in the background), and tools or musical instruments (rattles).

The teacher should conclude by explaining that such comparisons as these can be made between any two groups of people because in some ways people are alike, and in some ways they are different.

Summary

We found, when we studied this lesson, that all men are alike in some things and different in others. To find out how things and people are alike or different, we compare them.

When we compared people, we found they all have things in which they are alike. We call these cultural universals. The things in which men are different from each other we call cultural diversities. The men we compared all wore clothing; in this they were alike. Their clothing was not always alike because of their way of life or their needs; in this way they were different.

The American way is not the only way, so we studied two other cultures, the Kazak and Arunta. Here we also found likenesses and differences.

This lesson taught us the useful lesson that if we study people, we find they are like us in many things even if they are also different in some ways.

Lesson 5

Reading and Observation

Learning Objective

An anthropologist also studies man by reading and observing.

Materials and their use

1. Variety of well-illustrated books to show children—e.g., a history text, a biography, and an autobiography (to examine pictures, read text, and discuss)
2. Crayons or paints, paper (to make follow-up pictures of field trip)

Key words to be added to child's vocabulary

read
observe
field trip

Prerequisite

If possible, the children should have had the experience of visiting a library; otherwise, they should have a chance to browse through a variety of books, possibly on a library table in the classroom.

Procedure

Teacher invites the children to form a reading circle around her. She has three books in her lap (history, biography, autobiography) and by questioning, she guides the children to an awareness of the amount of information about man we already have in books. What do I have here in my lap? (books). Do you like books? (Yes). Can anyone tell me where I could find hundreds and hundreds of books? (library). What do we find in books? (give several children an opportunity to share knowledge about contents of various books).

I want to show you a history book. Can anyone tell me what you might find in a history book? (guide the children to understand that from books we can find out how people of the past lived). We can learn from history books about people, such as the great man, Columbus, the pioneers, and many others who lived long ago.

Here is another book I would like to share with you. It is a biography. This book tells us how ----- (whoever your particular book is about) lived. Mr. ----- is the author. He found out a lot of interesting things about his friend (or this great man, etc.) and wanted to share his knowledge with us. He wrote about ----- (name or subject of book) in this book I am holding (show some pictures from book).

Here is a third book you might like to see. It is an autobiography. ----- (author of autobiography) had many interesting experiences, so he (she) decided to write them down for us to read. Maybe one of you will some day write a book about your life. Who would like to do that?

We learn many things from reading books, don't we? Children also learn many things by watching other people. The anthropologist calls this observing. He likes to observe, or watch man in order that he might learn as much as he can from him. The teacher also learns from observing others.

Have any of you boys and girls ever learned anything at home by watching someone? I learned how to make a bed by watching my mother (or teacher may use any other example). Who would

like to tell me something you have learned at home by watching your parents, or maybe an older brother or sister? (give as many children as possible a chance to share such an experience).

Sometimes an anthropologist makes a field trip. He goes out and observes some people who interest him. He might even want to live with them for a while. Then he can learn many interesting things about them.

Would you like to make a field trip with me? (Yes). We can not take a long trip, but we can go out to our playground and watch some of the big boys and girls. Would you like to do that? (Yes).

Let's see if the big boys and girls play the same games we play. Do you think they might be able to do some things we haven't learned yet? (teacher could bring out the fact that students in the class can do some things a baby sister or brother can not do yet).

When we return to our room after the field trip, I'm going to let you draw (or paint) a picture that will show us one of the things you observed a boy or girl doing. You might want to show us what a whole group of boys or girls was playing.

Line the children in pairs, if desirable, and let them walk slowly around the playground at a time when others are there. If there is anything particularly interesting going on, the children might stop at that point for a closer observation. If there are workmen or other people (even community helpers easily seen from the playground), point them out to the children. It may be preferable to wait until they return to the classroom to ask if anyone saw some people at work outside the school property.

When class work resumes, give the children a chance to illustrate what they observed on the field trip. They may wish to share these pictures with the class at the beginning of the next anthropology lesson.

Summary

During our anthropology lesson today we talked first about all the information we can find in books about people. Then we made a field trip, didn't we? After we returned to the classroom, what did I ask you to do? (to illustrate something we **observed** on the playground).

Before we share our pictures, would someone like to tell me about some of the books I shared with you before our field trip? (encourage children to tell about the three books — a history, an autobiography, and a biography. We said that this is one way an anthropologist can learn about man—by reading books about him.

Well, someone has to write the books! When an anthropologist returns from a trip, he usually likes to have some facts about what he saw written down in his notebook. Would you like to pretend that we are anthropologists and write some facts about our field trip? (Yes).

While we are sharing our pictures I want you to be thinking about some of the facts we might need to include in the story of our field trip which we are going to write during our next lesson. (in sharing pictures give each child a chance to tell about his picture; if a child includes something that was definitely not in the trip, remind the class that an anthropologist is a scientist who must be careful to record his findings correctly).

Lesson 6

Writing Up the Field Trip

Learning Objective

An anthropologist also studies man by sharing and observing his activities.

Materials and their use

1. Large sheet of ruled paper (for story to be composed by the class)
2. Magic marker (to write story visible to all the class)
3. Story of Mr. Andrews, anthropologist (to be read by teacher)
4. Pictures from Pupil Activity Book (to illustrate story of Mr. Andrews)

Key words to be added to child's vocabulary

observe
participate
interview
field study

Prerequisites

The class should have had a common experience in observation.

Each child should understand the meaning of anthropology and anthropologist, and show know something about the value of studying about man.

Procedure

Besides reading books and observing, the anthropologist uses methods, such as observing and interviewing, when he studies man. He observes while he is sharing the task or work of others. Another way of finding out about people is to talk to them, to ask them questions; we call this interviewing them. From all of these methods he learns the way of life of the people he is studying.

Accurate notes of all he observes and learns are important to the anthropologist. As make-believe anthropologists, let us write a story about the field trip to the playground made by the class. After discussing some of the main points of interest easily found when children shared pictures, call on a few of the pupils to tell what happened first, then next, etc. If something amusing or unusual happened during the field trip, this might be included. Five or six sentences should be enough for the story on the blackboard.

The teacher might wish to choose one of the illustrations to tape to the story. The class will enjoy reading this again in a few days.

When the story has been written, invite the children to gather around for a story about a trip made by an anthropologist, Mr. Andrews.

Mr. Andrews, The Anthropologist (Part I)

Mr. Andrews (Picture 6) is an anthropologist who enjoys studying about man. Some years ago, Mr. Andrews heard about men called the Arunta. (Picture 7). He decided that he would like to know more about the Arunta. How do you suppose Mr. Andrews learned about the Arunta? This is the question our story is going to help us answer.

The first thing that Mr. Andrews did was to read about the Arunta (Picture 8) in all the books and magazines he was able to find in the library. This took quite a long time, but he learned quite a lot. He also found pictures and movies about Arunta. Mr. Andrews studied the pictures and movies (Picture 9) as carefully as he had studied the books and magazine articles. He even learned the language the Arunta speak!

Mr. Andrews' friends felt that he was a real expert on the Arunta. He knew more about the Arunta than anyone they had ever met. But Mr. Andrews wasn't satisfied. He wanted to learn still more about the Arunta.

Can you guess how Mr. Andrews, the anthropologist, learned more about the Arunta? He went to visit them! The Arunta live far away in a place called Australia many, many miles away from the U.S. (Picture 10). Mr. Andrews decided that the quickest way to get to Australia would be to fly there. He made his plans, packed his clothes, boarded a jet (Picture 11) at the airport near his home, and was off to Australia.

When the anthropologist reached central Australia where the Arunta (Picture 10) live, he began his field study. When an anthropologist studies a group of people by living with them, he calls this field study.

Arunta are a dark-skinned people. They raise neither plants nor animals. Instead, they move from place to place, gathering wild plants and hunting wild animals for food.

At first, Mr. Andrews just watched (observed). He watched what the Arunta did and how they did it. He watched an Arunta family build a house (Picture 13). He watched an old Arunta man make a string bag (Picture 14). He watched a young Arunta man practice throwing a spear (Picture 15).

Mr. Andrews had realized that he would be able to learn a lot by just observing the Arunta. But he knew that there was an even better way to learn about a group of people. He knew that if he could work with the Arunta—just as if he were an Arunta himself—he would learn even more. He would take part; he would participate in what the Arunta were doing.

Now Mr. Andrews took part in all the activities he had only watched before. He helped an Arunta family build a house (Picture 16). He helped an old man make a string bag (Picture 17), and asked the young man to teach him to throw a spear (Picture 18). Mr. Andrews enjoyed taking part in all these activities.

The longer Mr. Andrews lived with the Arunta people, the better he learned their language and the better he got to know them. When he didn't quite understand something—such as why the Arunta paint their bodies for their religious ceremony (Picture 19)—he would ask the Arunta to explain their customs to him.

When the anthropologist asks questions of certain people in order to find out more about what he sees, he is interviewing people. This is simply another way to learn about people. (Picture 20).

During all this time, while the anthropologist was observing, participating, and interviewing, he was keeping notes to help him remember everything he was learning. We will see, on another day why it was so important for Mr. Andrews, the anthropologist, to keep good notes.

Summary

Who would like to tell of the ways we learned today that an anthropologist studies man? (call on students first to tell ways learned today and then ways learned in previous lessons).

Be sure the following ways are included in the discussion: reading books, observation, participant observation, interviewing).

What did we do together in this lesson that would help us remember about our field trip? (guide children to realization that the story they wrote and the illustrations, too, would help the class remember about the trip. Also, someone who did not make the trip could learn about it by reading the story we wrote). When we listened to the story of Mr. Andrews, the anthropologist, we knew that we were studying man just as the anthropologist studies by reading, observing, interviewing, and participating.

Lesson 7

The Importance of Record-keeping

Learning Objectives

The importance of keeping careful records when studying man.

Materials and their use

1) Pictures listed in Part II of story of Mr. Andrews (for study and discussion)

Key words to be added to child's vocabulary

records
notes
tape recordings
organize
downwind
stalk
utensils

Prerequisites

Lesson 1, 4, 5, and 6
Story of Mr. Andrews, the Anthropologist, Part I.

Procedure

Gather the children around the board and begin the lesson with a review of the first part of the story, "Mr. Andrews, the Anthropologist."

Place Picture 6 on board and ask, "Who can tell us who this man is?" Lead the discussion with questions like, "What is his job?"; "What do anthropologists do?" The point to be emphasized here is that anthropologists study man and his culture.

Continue with a discussion of the ways an anthropologist studies man. Place on the board and discuss in sequence the following pictures:

Picture 8 - reading
Picture 13 - observation
Picture 16, 17, 18 - participant observation
Picture 20 - interviewing

Follow the picture reading with the story, "Mr. Andrews, the Anthropologist" - Part II

Mr. Andrews, The Anthropologist

Part II

During the months that Mr. Andrews was doing his field study of the Arunta, he kept very good records of the things he was learning. He wrote down notes about things he saw and did. He made lots of pictures with his camera. He also made a few movies and tape recordings.

Mr. Andrews knew that these records would be very helpful to him when he returned home. He couldn't possibly remember all the things he had learned unless he kept records of each thing. He knew that he would be telling other people about the Arunta, so he would have to organize his notes so that other people could use them. Maybe he would even write a book about the Arunta!

Mr. Andrews was exactly right. The very first thing that happened when he returned home was that a school club asked him to make a speech about the Arunta at their club meeting. The anthropologist was happy that he was going to be able to tell the boys and girls about the Arunta. There was so much to tell! Mr. Andrews thought and thought. He would have to tell about just one or two of his experiences. "I'll bet the club would like to hear about that kangaroo hunt I went on," thought Mr. Andrews (Picture 22).

He sat down at his desk to begin writing his speech. My, how surprised Mr. Andrews was! He couldn't seem to remember all the details of the hunt. -- How many went on the hunt? How long were they gone? How did they find the kangaroo? -- "Goodness," he thought, "I may have forgotten something really important. I'd better check my notes."

That's exactly what Mr. Andrews did. He found the notes that he had written on the very day of the hunt. In fact, he had written several pages of notes about just that kangaroo hunt. As he read over his notes, (Picture 21) they helped him remember every little detail. This is what Mr. Andrews found in his notes:

Today, some Arunta men and I went on a kangaroo hunt. The kangaroo is an animal hunted for food by the Arunta. Before we began the hunt, we smeared our bodies with mud so that the wild animal would not smell us. If the kangaroo is able to smell men, he is frightened and runs away.

After walking for almost an hour, we finally spotted a kangaroo. No one said a word, once we sighted the kangaroo. Instead of talking, we used hand signals. This, too, was done so that the animal would not be frightened away.

The best hunter, a young Arunta man about 25 years old, moved to a position downwind from the kangaroo. The other two hunters and I moved in from the opposite direction. We hoped that the kangaroo would smell us now and move in the direction of the best hunter. We were very careful not to talk or make any loud noise. As we moved slowly in on the kangaroo, the animal moved toward the best hunter, who was standing still as a tree, waiting for the kangaroo to be close enough for him to throw his long spear.

That kangaroo was a stubborn one. He just would not go close enough to the lone hunter. Finally the young man had to stalk the kangaroo. When the kangaroo looked away from the hunter, the young man would move forward a few yards. When the kangaroo looked toward the hunter, he would stand very still, hoping the kangaroo would not notice him. (This reminded Mr. Andrews of the game, "Red Light," which he played when he was a little boy.)

Finally, the hunter was within 10 yards of the kangaroo. He threw his spear and the kangaroo fell! This was the most exciting moment of the hunt.

We tied the kangaroo to a pole and began the trip back to the camp. Everyone in camp was excited when they saw us coming, and they ran out to meet us. For the next few days, we had all the kangaroo meat we could eat.

It is interesting to see how the Arunta cook a kangaroo. They remove the fur and paws, but leave the skin. The animal is then placed in a pit and covered with hot ashes. The Arunta cook the meat in the skin because they have no large cooking pots. Since the Arunta move about so often, they have only a few tools and pots and pans. A large pot for cooking meat is not one of the things they own; a pot large enough to cook a kangaroo would be too heavy to move every few days from one camp to another. The Arunta, instead, have learned to do things with very few tools and utensils.

When Mr. Andrews finished reading his notes, he thought, "Well, that was almost as much fun as really going on that kangaroo hunt when I was in Australia."

Summary

We have been talking today about our friend, Mr. Andrews, the anthropologist. What did he do to help him remember about the field study he did with the Arunta in Australia? (he kept notes or records). Why are records important? (they help us remember details we might forget).

Do you remember when our class went on a field trip the other day? Did we do anything to help us remember about our field trip? (drew a picture and wrote a story). Would you like to read our story again? (read the story and look at the illustration prepared by the class). Discuss with class how we might improve our records next time. Is there anything in Mr. Andrews' notes which could teach us how to improve our own story of the field trip? (he describes everything he saw).

Lesson 8

Observing and Sharing

Learning Objective

An anthropologist learns many details about man by participant observation .

Materials and their use

- 1) Picture 18 from Pupil Activity Book of anthropologist learning to throw a spear (to study participant observation of the anthropologist)
- 2) Tape recorder (to tape interviews)

Key words to be added to child's vocabulary

question
participant observation
language
interpreter

Prerequisite

An understanding of the methods an anthropologist uses to study man--reading books, observation, field study--already discussed by class in previous lessons.

Procedure

We learn many things by observing, don't we? Who would like to tell us something he (she) has learned by observing? (call on about two children to give examples).

There are some things we can never understand fully unless we try them ourselves. For example, you can watch your mother cook many delicious foods, but you will never fully understand why she is so careful to use a potholder until you touch a hot pan.

You may have watched your father hammer a nail. Is he careful not to hit his thumb? If you have ever hit your thumb with a hammer, then you certainly can understand why your father is so very careful!

Does anyone remember what it means to participate? (give children a chance to say). If we enter into an activity with another person or a group of people, then we are trying to participate with them. For example, if you try to help your mother cook or your father hammer a nail, then you are participating in an activity.

Who would like to tell us some way you have participated with a member of your family at home? (give as many children as possible a chance to share these experiences, such as washing dishes, cutting grass, eating, sewing, feeding animals, etc.).

Our friend, Mr. Andrews, the anthropologist, likes to participate with the people he studies. He calls this **participant observation**. Let me show you a picture of something Mr. Andrews wants to learn to do. (Show Picture 17).

Once Mr. Andrews had observed the Arunta and seen how they live and do things, he decided he could learn more by working with the Arunta. He helped the Arunta do the things he had only watched before. See? In this picture, Mr. Andrews has asked an old man to teach him to make a stringbag. This is participant observation.

Mr. Andrews observes and participates, but he also likes to ask questions when he does not understand something. Of course, he can not ask questions if he does not know the language. Sometimes he must find an interpreter to help him understand the language. Many anthropologists live with the people and try to learn their language.

When Mr. Andrews asks questions, he is interviewing. Have you ever seen anyone interviewed on television? (children should give a couple of examples from their own experience). Would you like to interview someone in our class? (if possible, use a tape recorder instead of a microphone as children enjoy hearing their own voices played back. One child could be a famous visitor on a T.V. quiz program, another on a news broadcast. When a few students have been interviewed, play back the interviews.)

Summary

Who can answer some questions about anthropology?

When an anthropologist is observing a group of people and decides that he would like to try out their activity with them, what method of studying man is he using? (participant observation).

When an anthropologist wants to learn more about a person or what he is doing, he often asks questions. What method of study is this? (interviewing). What does the anthropologist ask about? (the way of life of the people, their homes, clothing, food, what they do).

Lesson 9

Summary of Study Methods

Learning Objective

Review of the methods an anthropologist uses to study man.

Materials and their use

No new materials, but some from Lessons 1-8 may be useful (for action story)

Key words to be reviewed

All key words in Lessons 1-8

Prerequisites

Lessons 1-8

Procedure

Seat the children in a semi-circle and begin with the following short review before moving to the "action story."

Today we are going to talk of the things we have learned about anthropology. What is anthropology? (anticipated response: anthropology is the study of man): Yes, let's say that together. What is a person who studies anthropology called? (anticipated response: anthropologist).

We have said that anthropologists study man. What kinds of things does he study about man? (anticipated responses: He studies man's ways of life or culture. He studies likenesses and differences among cultures).

Now we'll see if we remember the ways in which anthropologists study groups of people. Let's pretend we are Mr. Andrews, the anthropologist, to whom we were introduced. Sit up straight in your chair and let's pretend together. When I do motions, you do them too.

As anthropologists, how can we learn about the Arunta? (anticipated responses: **reading, observing, participant observation, interviewing**). First let's read a book about the Arunta.

(Make a motion to illustrate taking a book off the shelf and opening it; hold hands in front and pretend to read.) Is everyone reading? We are all studying hard to learn about the Arunta. Look at the pictures in your book, too. My book says that the Arunta live many miles from the United States in a place called Australia. The weather in Australia is very warm. The Arunta gather wild plants and hunt wild animals for food.

There is much more to learn about the Arunta. Now that we have finished our reading, what can we do? Let's go to Australia to visit the Arunta. When an anthropologist goes to live with a group in order to learn about them, what kind of study is he doing? (anticipated response: **field study**). Let's pack our bags (pretend to put clothes in a suitcase and close it). Since the Arunta live so far away, how shall we go to Australia? Yes, let's fly. That is the quickest way to travel (hold arms out to represent airplane wings).

Now we are ready to begin our field study. Let's observe the Arunta very carefully. (hold hand above eyes and look about you). I see one family building a house. What do you see?

(anticipated responses: I see an old man making a string bag; I see a man throwing a spear; I see a kangaroo)

There is an even better way to learn about the Arunta. Let's participate or share in their activities. Let's help that family build a house (pretend to pick up straw and place it on the stick frame). Let's try to make a string bag (make a motion tying knots in a string). Let's learn to throw a spear (pretend to throw a spear).

Wasn't that fun? What is another way we can learn about the Arunta? (anticipated responses: We can interview people if we do not understand the things they do. So that we won't forget the things we have learned, let's take notes. Make a writing motion).

There are many ways to learn about man. An anthropologist reads (action), observes (action), participates (action), and interviews.

Summary

What are some of the methods an anthropologist uses to study man? (observation, reading, interview, participant observation and sometimes field study). While the study is being made what must the anthropologist do? (keep records) What are records? (written accounts of things seen, heard, learned). Why are careful records essential to an anthropologist? (because he might forget some details if he did not write them down). Ask pupils if they know anything else that helps them remember things they learned in their study of man (they could name the songs they sing, the models they made, the action stories about Mr. Andrews).



part ii: material culture

Lesson 10

What Shelter Means

Learning Objective

Shelter is a cultural universal because all men need shelter.

Materials and their use

- 1) Pictures, collected and mounted by the teacher, of different types of houses: cave, tent, lean-to, one-room and multi-room house (for examination and discussion)
- 2) One verse of Shelter song on blackboard (for singing activity)

Key words to be added to child's vocabulary

shelter
house type

Prerequisites

Lesson 3

Procedure

To enhance the discussion on house types the teacher could select and cut pictures from magazines, mounting them on cardboard or heavy construction paper. Other pictures can be found in upper grade geography texts or children's books, such as **The True Book of Houses**.

Seat the children in a semi-circle and begin by stating that a cultural universal is something that all people need.

Do you remember the shelters we built a few days ago? Who can tell me the three cultures we made houses for? (American, Arunta, and Kazak). We discovered that all men need shelters, didn't we? Well, this means that shelter can be a cultural universal. What did I say a cultural universal is? (something that all people need). Do all men need some type of shelter? (Yes). Then we can call shelter a cultural universal, can't we? (Yes).

Who can tell me why man needs shelter? (to protect him from animals, weather, intruders, etc.). What do we call the shelters most Americans use? (houses). We said a moment ago that shelter protects man from the weather. Who would like to tell me some types of weather we have? (snow, rain, heat, wind, dust, and cold). We said, also, that shelter protects man from animals or other intruders. Who can tell me what some of these animals or intruders might be? (wild animals, stray animals, insects, other people within the culture).

Houses also serve as a place to rear a family, don't they? Man needs a place to call "home."

There are many types of houses, or house types, that may serve the purpose we mentioned. What are some house types? (cave, lean-to, mobile home, one-room house, multi-room house, multi-storied house).

As the house types are named, display the pictorial examples gathered.

After the discussion, the teacher can say the following poem, or sing it to the tune of "Twinkle, Twinkle, Little Star":

Shelter
by Anne Hunt

Houses are shelter from the snow,
Keep out danger and winds that blow.
Sometimes a shelter is a tent,
Or an apartment that you rent
Houses are shelters from the snow,
Keep out danger and winds that blow.

Animals will do me no harm,
In a shelter I'm safe and warm.
A shelter can be a cave or rock,
Or a house with key and lock.
Animals will do me no harm,
In a shelter I'm safe and warm.

When the sun sinks out of sight,
I need shelter from the night.
In my home I then will be,
With mom and dad and family.
When the sun sinks out of sight,
I need shelter from the night.

Summary

Why do we call shelter a cultural universal? (because all men need shelter).

What are some of the reasons we have shelters? (protection from weather and intruders).

What are some of the house types we talked about during today's anthropology lesson?
(cave, tent, lean-to, one room, multi-room).

Children may wish to sing some verses of "Shelter" song.

Lesson 11

American and Other House Types

Learning Objective

House types are often influenced by the economy of a culture, that is, the materials available and the way they are used.

Materials and their use

- 1) Crayons and drawing paper (to draw pictures of an American household moving)
- 2) Picture of Kazak family on the move (to compare with American moving)
- 3) Picture of Arunta family on the move (to compare with Kazak and American moving)
- 4) Chalk (for teacher's chalk-board drawings)

Key words to be added to child's vocabulary

horsepower (energy)
economy
permanent family dwelling
beasts of burden

Prerequisites

Students should realize that shelter is a cultural universal.

Procedure

Read poem, Shelter, (or sing) as a review. As you give the following short lecture, draw (or have teacher-aid draw) a simple representation of each type of house on the chalk board. Using simple stick figures, draw the number of people that belong in each dwelling.

"We have talked about the many house types found in the American culture. Many of us have seen American houses being built, haven't we? Do Americans live in their houses very long? (bring out the fact that although many Americans move from time to time, most houses are used by one family after another). Most American homes are permanent family dwellings.

When we first began our study of anthropology, we said that in the American culture the shelters are usually built by trained workers, didn't we? Because of our economy (the materials we have and the way we can use them) we are able to build permanent houses to last many years. Sometimes an American family must move because, for example, the father must work in another place, or maybe the family prefers another kind of house. When the family moves, it might go to a house someone else used to live in, or maybe it will arrange to build a new house.

Do we ever move American shelters? (some houses are put on wheels in modern uses of our great horsepower; trailers are moved, also; American families camp out).

A few days ago (Lesson 4) we made some houses for our display table. Who can tell me the three cultures that were represented by our houses? (American, Kazak, Arunta).

We have talked about the sturdy houses the American culture has; I would like someone to help the class recall some of the things we learned about the houses in the Kazak culture. (the Kazak summer house, the yurt, is built in a collapsible style so the family can take it down and move it when new grazing is needed for the animals. The Kazak winter house is a more permanent type of shelter, since the Kazak do not wish to move around in the winter). The Kazak horsepower, it can be explained, includes beasts of burden.

Now what about the Arunta? What sort of energy, or horsepower, do they have to help move them around? What did we learn about the Arunta when we were building our houses? (see that the children understand that the Arunta horsepower is limited to human energy). The shelters are simple because they are needed to protect the family only a short time and also because the family has a limited economy. This means that the Arunta have few or no machines or animals to help them move. The Arunta horsepower is limited.

The Arunta build their shelters to protect them only a short time. They make a lean-to or windbreak of brush. When they move, they do not take their shelter with them.

The American economy makes it possible for us to move around with the aid of big trucks, and other forms of transportation. This is the American horsepower, or energy we use when we need to move things. Because we have so many means of transportation when we move our homes, we can say that Americans have more horsepower or energy to carry out our work than either the Kazak or the Arunta.

I have pictures to illustrate the way the Kazak and Arunta families move. Would you like to draw a picture to illustrate the way an American family moves? Be sure to show a way Americans use horsepower to aid them (our trucks have energy greater than animals or humans to help us carry furniture). Be sure that children are very clear that the term "horsepower" means energy supplied by humans, animals, or man-made machines, such as trucks, trailers, etc.).

Summary

Why are the Kazak able to carry their yurts from place to place? (they have animals to help them carry their equipment). Which of the three cultures we have discussed has the greatest horsepower? (American). Which has the least? (Arunta). Does the American economy help make it possible for us to have permanent shelters? (Yes; materials, skilled workers, good equipment, and the fact that many American homes are needed for a long time influence us to build permanent shelters).

Lesson 12

Arunta Homes

Learning Objectives

The Arunta economy is that of a hunter and gatherer society. This economy has an influence on the type of shelter the Arunta use.

Materials and their use

- 1) Clay and toothpicks or small sticks (to build model houses and shelters)
- 2) Pupil Activity Book (to study models of Kazak and Arunta shelters)

Key words to be added to child's vocabulary

hunters and gatherers
thatched hut
windbreak

Prerequisites

Lesson on housing as cultural universal; some understanding of economy (the things people have and what they do with them) •

Procedure

Where do we get our food and clothing in America? (at the store). Yes, we usually buy our food and clothing in stores. Our mothers and fathers work on their jobs in plants, factories, and offices to earn money, so that we can buy the things we need.

Who would like to tell us what he (she) wants to be when he grows up? (quickly give each child a chance to tell the occupation he wants).

Some Americans live in one house all their lives; others must move when their fathers or mothers are transferred or change jobs. Our great amount of horsepower makes it easier for us to move, if it becomes necessary.

This is not true of the Arunta. Can you remember anything we have said in our lessons about the way the Arunta live? (give several children a chance to tell. From the pictures they've seen and the earlier attempts to make Arunta shelters, many of the children should have a fairly good idea that the Arunta hunt a great deal and move about in search of food).

The Arunta are **hunters** and **gatherers**. Does anyone know what the Arunta men like to hunt? (kangaroo). What do the women and children hunt and gather for food? (plants, small animals-- if children don't know, tell them).

Since the Arunta spend so much time hunting and gathering, do you think they have time to build big, fancy houses? (No). When they have to move, do they have anything to help them carry their equipment? (we've already learned that the Arunta horsepower is limited to human energy). Besides that, the Arunta have very few tools to help them build their shelters. We can say then that the house type in a culture depends to a large extent upon the way the people in that culture make a living.

Do you remember the story of Mr. Andrews, the anthropologist? He watched the Arunta build a shelter with sticks covered with grass and straw. Everyone in the family works when a **thatched hut** is built. What part do you think the men do? (put up the frame). What part could the women and children do? (gather sticks and help cover the frame with grass).

Who remembers another type of shelter the Arunta sometimes use? (the windbreak). Since the weather is nearly always warm, the Arunta often sleep in the open; they build a windbreak to shelter them from the night wind. What is used to make a windbreak? (shrubs and brush). A small fire may be built beside each person to keep him warm on a cool night. When the Arunta move the following morning, do they take the windbreaks with them? (No).

Now that we know more about the Arunta shelters, we can spend some time working on some models. Distribute the Activity Books and call the attention of the class to Pictures 13, 16, and 29.

Distribute the clay and toothpicks (straw sticks) and demonstrate the methods to use in construction of the model. The model will simply be a flat piece of clay with toothpicks (straw, sticks) arranged in a semi-circular pattern at one end of the clay base.

Summary

We have been working on some models of the Arunta shelters. What have we made? (thatched huts and windbreaks)

Who remembers what the Arunta do the greater part of their time? (hunt and gather)

Does the Arunta economy require a permanent shelter? (No).

Lesson 13

Kazak Homes

Learning Objective

The house type is related to the type of economy prevailing in a culture.

Materials and their use

- 1) Pupil Activity Book (to study pictures of Kazak houses)
- 2) A globe (to find where the Kazak and Arunta live)

Key words to be added to child's vocabulary

hunter and gatherer
herdsman
yurt tent
yak
felt
domesticated
mountain ox

Prerequisites

Lessons 3, 4, 10, 11, 12 with emphasis on lessons on house types.

Procedure

Distribute Pupil Activity Books. Ask class to look at Pictures 2 and 32 as the lesson begins. These pictures should remind pupils that the Kazak are constantly on the move so they build houses they can move easily.

A few days ago (Lesson 4) we worked on some models of house types. One of the cultures represented was the Kazak. Can anyone tell me what we called the Kazak summer home? (the yurt).

Let's see who can show me where the Kazak live on the globe. (in the south central Soviet Union). Pick a child to show on the globe where the Kazak, the Americans, and the Arunta live. If there is any doubt, the teacher will show the class, using the globe first and then Picture 31.

In order to get the food and clothing that they need, the Kazak raise sheep. They might also raise cattle or horses. The meat of the animals is used for food and the skin for clothing.

The Kazak move several times a year in search of grass for the animals. Is this more than the Americans move? (usually). Is it more than the Arunta move? (No; remind the children that the Arunta are "hunters and gatherers" and must move often in search of food).

The Kazak are herdsmen who are dependent on the animals they raise. They must have these animals in order to live. When the Kazak herdsman needs to move, in order to find more pastures for his animals, what does he do with his yurt? (takes it down and moves it, too).

Let's look at the yurt on Picture 32. Is it large enough for several people to live in? (Yes). What is the frame made from? (wood). What does the Kazak cover his frame with? (felt; if children don't remember show them the sample). Felt is a kind of woolen cloth. Since it is quite heavy, it keeps the inside of the yurt warm and dry.

What do the Kazak use to help them move their equipment? (it is carried by their animals). The felt is taken off the frame, and the wooden frame is taken down. The wood is bundled together and packed, with the felt, on a horse or yak.

Let's look at the yak in Picture 45. The yak is a kind of mountain ox, with long hair. The mountain ox is a wild animal. When man trains a wild animal to work for him, we say it is domesticated. The yak is a domesticated mountain ox. It is used to carry people and packs.

Who puts up the yurt when the new campsite is reached? The Kazak family has to work together (in contrast to Americans, who hire workers).

I am going to sing a song about the yurt. Maybe you would like to learn it, because it is fun to sing. The last word in each stanza is a word we've talked about in our lessons about the Kazak. We shall sing it to the tune of "Here We Go Round the Mulberry Bush."

"The Kazak's House"

by Jean Blackwood

A Kazak's house is called a yurt,

Called a yurt,

Called a yurt.

A Kazak's house is called a yurt. A yurt?! (spoken)

A yurt's a kind of tent.

A yurt is made of wood and felt,

Wood and felt,

Wood and felt.

A yurt is made of wood and felt. Of felt?! (spoken)

Felt is a kind of wool.

The Kazak moves his yurt by yak,

Yurt by yak,

Yurt by yak.

The Kazak moves his yurt by yak. By yak?! (spoken)

A yak's a mountain ox.

Summary

If possible, arrange on a table or counter a small display of the house types modeled by the children. The teacher could have a variety of objects available to provide pupils with the opportunity of associating the culture or house type with each item. For example, the teacher might hold up a piece of felt. Which culture uses this felt on its houses? (Kazak). What do we call the house type on which it is used? (a yurt). Who would like to place this piece of felt on the Kazak model on the display table? Let the child identify the model and if he should make the wrong choice, let another child try until the correct choice is made.

Other objects to identify and associate with the correct culture could be: Arunta culture: sticks, straw or grass for thatched hut or windbreak; Kazak culture: wood and a chunk of dirt with grass growing on it for sod houses; American culture: a brick or a piece of asbestos for protection of American house.

Lesson 14

American Artifacts

Learning Objectives

Identification of artifacts of the American culture.

Materials and their use

- 1) a penny for each child (to examine and discuss)
- 2) spoon (for discussion and game)
- 3) hammer (for discussion and game)

Key words to be added to child's vocabulary

artifact
material culture

Prerequisites

None

Procedure

I want each of you to examine the American artifact I am giving you (pass out the pennies). When I said I had an artifact for each of you, I'll bet you thought it was going to be something strange that you had never seen. Is that true? (Yes). Well, an artifact we use in our culture might seem strange to an Arunta. What do you think an Arunta would do if Mr. Andrews, the anthropologist, gave him a penny? Would an Arunta be able to go to a store and spend this penny on a piece of bubble gum? (give children a chance to express their ideas).

An artifact is something made by man to use in his culture. Artifacts are part of our material culture.

Look at the penny in your hand. Is there anything on the coin that lets us know it is an American artifact? (the words are American). Do any other cultures speak the same language Americans speak? (in England, and many other countries, English is spoken—even in some countries where English is not the principal language, English is taught in the schools).

What do we see that lets us know that this is an American coin, even though English is spoken in other countries, too? (United States of America is printed on the coin; a picture of one of our leaders is on the coin).

Who can tell me whose picture is on the penny? (Abraham Lincoln). Why do we want to remember Abraham Lincoln? (he was one of our presidents). Does anyone know when Abraham Lincoln was President? (about 100 years ago).

As you can see, an artifact can often be of use in a culture, and at the same time tell a story about its country. The anthropologist likes to study artifacts to help him understand more about the culture he is investigating.

I have some more American artifacts to show you (hold up a spoon). Who knows what this is? How is the spoon used in the American culture? (Yes, in our American culture we use a spoon to help eat our food. Let's pretend to use a spoon to eat. Teacher and class pantomime eating with a spoon). A spoon is made by man for his use.

I have another artifact to show you (hold up the hammer). What is this? What do you do with a hammer? Let's pretend to use a hammer (teacher and children pantomime by tapping a fist in the palm of the other hand). Man makes a hammer to help him build things.

Are Americans the only people who use hammers and spoons? (No). It is easy to tell that the coin is American because of the words and picture, but sometimes it is not so easy to decide what country a particular artifact belongs to. Material objects, such as the hammer and spoon are used in many places; when we buy them from the store we are not always sure where they were made. Have you ever bought an object, for example, that had **Made in Japan** stamped on it? (many of the children will have seen such markings on toys).

We see, then, that the American culture has many artifacts in its material culture, but all the artifacts are not necessarily made in our country. However, some artifacts, such as coins, or even our flag, can easily be identified as American.

Let's see how well you are thinking today. There are many artifacts in this room. Let's point to some. See if you can find one near you (give each child the opportunity to name an artifact near him. Be sure it is something man-made, rather than something Mother Nature made).

Summary

Today we have talked about artifacts, especially American artifacts. Who can tell me what an artifact is? (a man-made thing, an article produced by human effort for man's use).

Would you like to play a game? When I name an artifact, stand up. Be sure to stay seated if the thing I name is not an artifact. Remember that artifacts are made by man. The list may include:

table	coin	tree	clothes
spoon	flag	pencil	weapons
cab	hammer	skirt	tools
house	brick	apple	dish

Children who answer correctly should be complimented on good thinking and then allowed to sit down again.

Lesson 15
Artifacts as Culture Traits

Learning Objective

Artifacts are culture traits.

Materials and their use

1. Crayons and paper (for art activity)

Key words to be added to child's vocabulary

culture trait
hatchet
scissors

Prerequisites

Lesson 14

Procedure

Would you like to draw a picture of an artifact you have at your house? After you have completed your picture, please come up to the sharing circle. You will each have a chance to show the class what you have illustrated (allow about 10 minutes to draw picture). Share pictures (be sure to tell the children if any of the pictures are not artifacts—do not accept fish, trees, etc.).

We have seen many artifacts from our material culture in America, haven't we? Material objects in a culture are things such as furniture, clothing, tools, and weapons. Can we feel and touch these things? (Yes). An artifact is part of our material culture. An artifact is a culture trait.

Do you remember studying about the coins yesterday? Was the penny a culture trait? How did we know the penny belonged to the American culture? (words and pictures told us). Well, then, anthropologists can learn a great deal about a culture by finding out about its artifacts or culture traits.

Would the anthropologist find many artifacts in the Arunta culture? (No). Would he find other artifacts in the Kazak culture? (Yes).

How about the American culture? Do anthropologists find many artifacts in the American culture? (Yes).

Would you like to play an artifact rhythm game? (below are the finger plays which the teacher could demonstrate and then teach).

1. Hold hand and fingers stiff and hit them on the other arm, saying:
Hack, hack, hack
A hatchet is an artifact.
2. Open and close index and middle fingers while saying:
Snip, snap, snip, snap
Scissors are an artifact.

3. Hit the fist in the open palm and say:
Tap, tap, tap, tap
A hammer is an artifact.
4. Clap hands while saying:
Clip, clap, clip, clap
A horse is not an artifact.
5. One thing Americans do not lack:
Is many, many artifacts.

Summary

Today we have learned that material objects which are man-made and used in a culture may be called culture traits. They teach us about the way of life in a culture. Who can tell me a culture trait that you might find in America? (call on about three children). Who can name a culture trait found in the Arunta culture? (three other children). Who would like to tell us about a culture trait found in the Kazak culture? (call on three more children here). Do you think we could say that clothes are artifacts? (Yes).

Lesson 16

Clothing and Culture

Learning Objective

Clothing may be worn for different reasons in different cultures.

Materials and their use

1. Outlines of three paper dolls for each child, drawn on a single piece of construction paper (for art activity)
2. Pupil Activity Book (to study illustrations of clothing in three cultures)

Key words to be added to child's vocabulary

protection
decoration
modesty
jewelry

Prerequisite

Some knowledge of the three cultures to be compared—American, Arunta, and Kazak.

Procedure

Why do we wear clothes? (encourage students to give the three reasons: for protection, for reasons of modesty, and for decoration).

How do we dress to protect ourselves from rain? snow? sun? How do football players protect themselves from the other players? How does a baseball catcher dress? What about your shoes?—Do they protect your feet?

In the American culture we feel that wearing clothes is the correct thing to do. Do you think all cultures feel this way? Not the Arunta! They do not wear clothes just to be correct; this is not their custom. The Arunta do wear clothes for one of the reasons we do—they like to decorate themselves. Look through your Activity Book and find a picture of an Arunta wearing some decorations (Picture 19). These are not like our clothes; they are flowers and leaves and decorations painted on their bodies.

I said that Americans wear clothes for decoration, didn't I? Is anyone here wearing a ribbon or tie or piece of jewelry for decoration? (find several examples of decorations worn by the children).

Would you like to draw some clothes on these paper dolls I made for you? We will talk about the clothes worn in each of three cultures, then you will have a chance to draw clothes on your paper dolls.

First let's talk about our American culture: We wear a certain amount of clothing at all times because we are expected to do so by everyone in our culture. We wear fewer clothes in summer than in winter. When the weather is cold, we put on extra coats, hats, and gloves. Sometimes we wear a special kind of clothing because we want to look especially nice (see Picture 35).

The Arunta do not wear clothes for protection, do they? For what reasons did we say the Arunta dress up? (for decoration). They paint their skin sometimes (see Picture 36 in Pupil Activity Book).

The Kazak wear clothes for the same reasons Americans wear them. The Kazak women make clothes for the entire family. They exchange sheepskins and wool for the needles, thread, and cloth they need for making clothes. When the weather is extremely cold, the Kazaks may wear three or four sets of clothing. This makes them look very fat (show Picture 37 in Pupil Activity Book).

Some articles of Kazak clothing are much like those our American cowboys used to wear. When the weather is cold, both men and women wear thick wool pants which they tuck into high boots reaching their knees. The boots have pointed toes and iron heels (Picture 30). When they ride on a long trip, the Kazak wear leather pants to protect their legs. Many American cowboys wear leather pants when they ride, too. On their heads, the women wear a heavy scarf and the men wear a large black lambskin cap (Picture 30).

You may now color the clothes on your three paper dolls. Make one doll look like an American, one like an Arunta, and one like a Kazak. Tomorrow we can select some of our paper dolls to "live" in the houses we made for the three cultures.

Summary

We learned in today's lesson that people in different cultures have different reasons for wearing clothing. Americans feel that it is correct for everyone to wear clothing, but the Arunta do not have the custom of wearing clothing at all times. But Americans and Arunta both wear special clothing for decoration even though their ideas about decorations may be different. The Kazak, like the Americans, wear clothing mostly for protection. They wear heavy clothes or even several sets of clothing when the weather is very cold.

The Kazak women make the clothing for the entire family. They make coats from sheepskins and other clothes from the sheep's wool which they make into cloth. Americans buy most of their clothes already made in the stores and shops. The Arunta usually wear very little clothing. When they want to look especially nice, they may wear leaves and flowers and paint their bodies in gay colors.

Why do the Arunta wear clothes? (for decoration). Why do the Kazak wear clothes? (decoration, protection, modesty). Why do the Americans wear clothes? (same reasons as the Kazak).

Lesson 17 Arunta Tools

Learning Objective

How the Arunta use tools.

Materials and their use

1. Pupil Activity Book, Pictures 38, 39, 40, 41, & 42 (to study and discuss Arunta tools)
2. Sticks, rocks, clay, paper, string or such-like material (to make models of Arunta tools)

Key words to be added to child's vocabulary

tool
spear thrower
digging stick
grinding stone

Prerequisites

Students should have some knowledge of the Arunta culture.

Procedure

A few days ago (Lesson 14) we talked about some American artifacts. Does anyone remember an example of an American artifact? (penny, spoon, hammer, etc.).

We have said that a hammer is an American artifact. Does anyone know another general word to use when we are talking about hammers, nails, screw drivers, etc.? (try to find a child who says tool). In the American culture we have many tools, large and small, complicated and simple.

If the pupils are not mature enough to do all the page turning in this exercise, the teacher should have markers in her book so that she can readily display pictures to the whole group. Ask the child to put his finger on the picture as you describe each tool.

The Arunta have few tools because these are needed only for hunting and gathering and preparing food. They carry their tools as they move from place to place, so the tools must be light enough to be carried easily.

The first tool or artifact, on the left (Picture 38) is a spear thrower; it has several different uses. Note that the man in Picture 39 is using it to help throw a spear farther than is usually possible. In Picture 38 you can see that the spear thrower has a stone point at one end. This can be used as a chisel to make other tools. In Picture 40 the man is using a spear thrower as a tool to make a new spear thrower. The Arunta spear thrower may also be used as we use matches, to start a fire. The point is rubbed against a wooden shield until the heat makes a small spark to start a fire.

All of you can identify the two tools in Picture 38 beside the spear thrower. They are spears. The Arunta man may have more than one spear just as many Americans have more than one gun. They use spears when they go on kangaroo hunts.

Turn to Picture 41. What do you think the Arunta are doing here? (wait for response). Yes, they are cooking a kangaroo. You see, they cook it in its skin since they don't have kettles and pots for cooking. We can learn a lot by looking at pictures.

The other artifacts shown in Picture 38 are tools used and carried from place to place by Arunta women. They need a pointed digging stick, a wooden bowl, and a small grinding stone. They carry these objects in a string bag like the one Mr. Andrews learned to make. Look at Picture 42. It shows an Arunta family on the move.

Now, we will make an Arunta tool from our materials. Look at the tools in Picture 38, and make any one you choose.

Summary

Name three tools used by the Arunta (spear, digging stick, grinding stone). What do they do with the spear? (hunt); digging stick? (gather food); grinding stone? (grind up corn or wheat).

The Arunta tools are all light in weight. Why? (because the Arunta carry them as they move about). Name three uses for the spear thrower (to throw a spear, to make other tools, to start a fire). Which of these tools will the Arunta take with them when they move (all three). Why? How do the Arunta use their string bags? (to carry tools).

What animal do the Arunta hunt more than any other? (kangaroo). How is it cooked? Where do the women find a pot big enough to cook the kangaroo? (they cook the kangaroo in its skin; they don't use a pot).

Lesson 18

Kazak Tools

Learning Objective

Understanding the uses of some Kazak tools.

Materials and their use

1. Pupil Activity Book, Pictures 38 & 43 (to study illustrations of the Kazak and their tools).
2. Variety of "odds and ends", such as spools, paper, sticks, rope, string, clay, play tea set (to provide inspiration and materials for children making Kazak tools).

Key words to be added to child's vocabulary

tool
roping stick
barter

Procedure

We already know many American tools (make a quick round of the class asking each child to name one). Americans buy their tools in stores and shops and factories. They are usually made in factories.

The Arunta have few and very simple tools. They are mostly made by hand. The Arunta make their own tools (Picture 38).

What about the Kazak tools? We have seen some pictures of the Kazak culture. Do you think their tools are as complicated as the American ones? (give several children a chance to express opinions). Since the Kazak spend most of their lives herding animals, their tools are used mainly for this purpose or for activities performed by the women, such as sewing and cooking.

Would you like to make some Kazak tools? Before we try to make them, I would like to tell you a few things that might help you to better understand how the Kazak use them. Then we can play a game about trading or bartering our tools.

The Kazak have a few simple tools for use in their job of herding animals. Like the Arunta tools, many of these are handmade. The Kazak men braid horse hair into rope and make straps and lines from horse hide. They also make a tool to catch horses. This tool is called a roping stick (see Picture 43 in Pupil Activity Book). Instead of throwing a rope like farmers and ranchers do in the United States, the Kazak men tie a loop of rope at the end of a long stick. With this they reach out and loop the rope over the horse's head.

The Kazak do not make all the tools and equipment they need. They must trade or barter things they have or can make for goods which would be hard for them to make. I'll bet some of you have traded before. I know some children who trade books or toys with a friend or even a member of the family. Have any of you ever traded some article with another person? (give several children a chance to tell).

The Kazak women need tools to help them sew, such as needles. Needles are made of a metal called steel. The Kazak have no steel, so the needles are obtained by trading, or bartering something they already own.

Today I am going to let you make a Kazak tool. You may choose a tool the man might use with his sheep herding, or one the women might use with her sewing or cooking. Look over the materials I have on the art table. Select the materials you need to make your tools.

I will let you barter your tools with each other. The children might like to browse through the Pupil Activity Books to get ideas about a tool to make.

Summary

The Kazak tools are simple. Most of them are used for herding animals or for tasks such as cooking and sewing. The Kazak make some of their own tools such as rope, straps for their horses and roping sticks.

When the Kazak need tools which they cannot make themselves, they trade or barter something they have for the tool they need. Why don't the Kazak make needles for the women who sew? (because they do not have the metal to make needles). What does the Kazak do with a roping stick? Does he rope horses in the same way we do in America?

During today's lesson we made some Kazak tools. Does anyone remember what I said we could do after we made the tools? (children were told they could trade or barter the tools they had made).

Well, now let's play our game of barter. Each of you may trade your tool with a classmate (allow time for pupils to barter with children on another row or sitting at another table). Remind the class that barter is the exchange of one article for another. Instead of buying a thing for money as we do in America, the Kazak barter a thing they have for something they need and cannot make for themselves.

Lesson 19

The Kazak Barter System

Learning Objective

Improve understanding of the system of barter among the Kazak.

Materials and their use

1. mat or rug or piece of felt or wool
2. paper bag or cloth bag
3. toy rifle
4. toy knife
5. several pots
6. cloth and thread

(All for use in role-playing after discussion)

Key words to be added to child's vocabulary

exchange
merchant (or storekeeper)
trade

Prerequisite

Lesson 18

Procedure

Does the Kazak herdsman make all the articles he uses? (No). What does he do when he needs an article he cannot make? (he has to trade or barter something he has for something he needs).

Has anyone in this country ever had to trade or barter? (give the students a chance to express their ideas. It might be stressed that some Americans trade cars or houses, usually with some terms of settlement. Also, the American Indians and the white men bartered with each other when the white man first came to our country).

The exchange of one article or item for another is called barter, isn't it? The Kazak exchange animals or animal products for many articles, some of which are made of metal. For example, the Kazak trade sheep, sheepskins, felt, and wool for such things as pots, pans, knives, rifles, needles, thread, and cloth. Today we are going to see how the Kazak herdsman exchanges his products for articles he needs but cannot make for himself.

Ask for two volunteers, one to be a Kazak herdsman, the other a storekeeper or merchant. Hold up each article, and let the class decide which person would be likely to want to trade it for something else.

The Kazak would have the following:

1. mat or rug made of felt or some other wool product.
2. paper bag which supposedly contains cheese or some other milk product made from sheep's milk.
3. a sheep (let a member of the class pretend to be a sheep).

The merchant should have the remaining articles. Allow the two volunteers to barter as they choose. You might suggest that a sheep could be exchanged for several smaller articles. If time allows, permit a number of children to participate in the activity.

Summary

When a Kazak herdsman needs an article he cannot make, what does he do? (he barter). What are some of the articles he has to obtain? (pots, pans, knives, rifles, needles, thread, and cloth). Why does the Kazak woman not go to the shop to buy needles and thread? (she lives faraway from shops; she is moving around with her family and the herds of animals and it is not the custom of her culture to go shopping as Americans do). When people exchange or barter goods, who decides what the goods are worth? (the people who are bartering or making the exchange).

Name some of the things the Kazak cannot make for themselves. (pots, pans, knives, needles, etc.). When we go to a shop, we pay money for the things we buy. Does the Kazak herdsman pay money when he barter? (No, he gives other articles in exchange for what he needs).



part iii: roles within the family

Lesson 20

Sharing Tasks at Home

Learning Objective

Each person within the family has a definite duty as a member of that family.

Materials and their use

1. apron
2. man's hat or jacket
3. baby hat or toy
4. girl's toy
5. boy's toy
6. one verse of "Culture Work Song" by Anne Hunt

(All for role-playing activity during discussion; include at least one object that could be identified with a man, woman, baby, boy, and girl).

Key words to be added to child's vocabulary
family
division of labor

Prerequisites

Lessons 1 and 2

Procedure

Do you ever help around the house? (give children a chance to tell what chores they do at home).

When there is a lot of work to do, we have to divide up the tasks or chores, don't we? Some people do best at one kind of job, and others do better with a different type of work. When we divide up the work, this is called **division of labor**. Say with me **division of labor**.

Is there a division of labor in the American home? What are some of the things your mother does at home? (heavy work, repairs, etc.). What do some of you boys do around your house? (yard work, help parents, etc.). What do some of you girls do at home? (help mother with household chores, help take care of smaller children, etc.).

Then there is a division of labor in the American home, isn't there? The mother in the American family sometimes works outside the home, but more often, she works in the home, doing the cooking and other household tasks. The American father usually works at a job away from home unless he is a farmer. American children go to school, and have small tasks or chores to do at home, morning and evening.

Would you like to act out a play? We can pick some girls to be the mother and girl children in an American family, and some boys to be the father and boy children.

Give each "member" of the family an object to help him with his part in the play (the mother can put on an apron, the father a jacket or hat; the girl could have a typical girl's toy, the boy a typical boy's toy, the baby a toy or bottle).

The teacher might suggest that one group of children be an American family at breakfast or in the early morning getting chores done before work or school. Another group could show what various members of the family do at work during the day; another group could show what is done in an American family in the late afternoon when everyone returns home from work and school. Yet, another group could show the division of labor after supper in an American family.

Summary

Is there any division of labor in the American home? (Yes). Would you like to learn a culture work song? I'll sing it for you; then the second time you can help me sing it. It is the tune of "Farmer in the Dell".

Verse 1 of
"Culture Work Song"
by Anne Hunt

American Culture

The men go to work, (repeat)
Hi-Ho American-o, the men go to work.
The women cook and clean, (repeat)
Hi-Ho American-o the women cook and clean.
The children go to school, (repeat)
Hi-Ho American-o, the children go to school.

Give children an opportunity to make up some extra verses for this song. Some of the various chores done in the home could easily be put into a verse. Another good song to adapt for this lesson is "Here We Go Round the Mulberry Bush." Children could suggest words to describe a specific job for every day of the week.

Lesson 21 Earning a Living

Learning Objective

All people must do some type of work in order to live.

Materials and their use

1. Crayons and paper (for art work following discussion)

Key words to be added to child's vocabulary

earn
earning a living
salary
wages

Prerequisite

Lesson 20

Procedure

Why do American fathers go to work? (to earn money, to help other people, etc.).

When we talk about **earning a living** in the American culture we usually think about the kind of work a person does to obtain **wages (salary)**; with the money a person earns he can buy food, clothes, and other things he needs.

Do Arunta fathers go to the office every day and bring home wages or salary like the American fathers do? (No). How do the Arunta earn a living? (they find food by hunting and gathering).

How do the Kazak **earn** a living? (they care for the sheep and/or horses. Their animals provide food and materials out of which the Kazak make clothing and shelter).

Americans, Arunta and Kazak all have to work. Some are paid for their work with money (wages, salary). Others work to get things they need such as food, clothing and shelter. For the Arunta hunting and gathering is their work; the Kazak work at herding animals. Neither the Arunta nor the Kazak are paid wages; their work earns their food and the materials for clothes and shelter.

Would you like to illustrate the ways people of different cultures earn a living? You may illustrate the way an American, or an Arunta, or a Kazak earns a living (pass out the crayons and paper).

Later I shall let you share your pictures about earning a living. (allow ten minutes for drawing). Then arrange for pupils to come up in front of the class, table by table, and show their pictures to classmates. Pupils who have done good work might be allowed to explain what they tried to illustrate.

Summary

In our lesson we talked about earning a living. We know that all men and women work in order to live. During the lesson I asked you to illustrate the way people in the American, Kazak or Arunta culture earn a living.

An informal display of the drawings could be quickly arranged. This should serve as a summary of today's lesson since the drawings show what each child has grasped about the culture he illustrated. A display of this kind may be used by the teacher to clarify those concepts which may have been incorrectly interpreted or illustrated by the pupils.

Lesson 22
Natural Resources and Earning a Living

Learning Objective

Relationship between resources of a given area and the ways of earning a living in that area.

Materials and their use

1. The children might use some of the tools they have made in previous lessons (for role-playing activity following discussion).
2. Pupil Activity Book, Picture 24.

Key words to be added to child's vocabulary

resource
flock
natural resources

Prerequisite

1. Some knowledge of the way of life in American, Kazak and Arunta cultures.
2. Lesson 21

Procedure

I have a new word for you to learn today. It is resources. Can you say resources? (ask several children to pronounce it individually). When I talk about the resources of an area I mean certain things naturally grown, or found in an area that can be used by the people living there. Some people call these natural resources because they are resources provided by nature.

Many of us have trees growing on the land where we live, don't we? We can use this resource to help us build our houses. Look at Activity Book Picture 24. What are some other resources in the American culture? (name, with the aid of the children, other resources used in the American culture; point out that some resources are more plentiful in certain sections of our country than others. Compare for example the resources in the mountains, in the plains, and near the ocean).

Can anyone tell me about the resources used by the Arunta? (the major resources of the Arunta are the plants and animals). The Arunta earn a living by gathering wild plants and hunting animals that run wild in their land. Wild plants and animals found in the United States are not considered resources by anthropologists because Americans do not normally use wild plants and animals to supply or make food, clothing and shelter.

What resources are found in the Kazak culture? (grass is the major resource of the Kazak; the Kazak needs this to feed his flocks).

Without grass their animals cannot live; without their animals, the Kazak cannot live. The Kazak's whole life is centered around caring for animals.

Who would like to show us the way an American might use his natural resources to help him earn a living (children will want to show that from trees we get timber to build houses, from oil wells we get oil which provides gas for our cars, gas to heat our homes, etc.).

Proceed with role-playing showing how Arunta and Kazak use natural resources to help earn a living.

Summary

Today we talked about the resources of a culture. Does anyone remember what the word resources means? (a resource is anything in the natural surroundings that a group can make use of).

Resources, then are the things nature provides around us, and they are closely related to the way we earn a living.

Ask pupils individually to tell what they were describing in their role-playing of American, Arunta and Kazak ways of making use of natural resources.

Lesson 23
Earning a Living in Different Cultures

Learning Objective

Illustrating and comparing the influence of resources or ways of earning a living in different cultures.

Materials and their use.

Pupil activity Book (to find suggestions for role-playing in different cultures)

Key words to be added to child's vocabulary

stalking
burrowing animals
pack animals

Prerequisite

Lesson 7 and 22

Procedure

In our talks about resources, have we discovered that the resources available to a culture influence the way the people earn a living? (Yes).

Today I think we could put on some plays about the way different cultures use their resources to help them earn a living. We can divide the class into three groups. One group will be Americans, one Arunta, and the third Kazak. Each group can plan what it would like to do to illustrate the way its particular culture uses the natural resources found nearby to help earn a living. I shall be glad to help any group. You might find some ideas in your Pupil Activity Book.

The following suggestions might be considered in planning the three plays:

1. **The American Culture:** Unlike the Arunta and Kazak, the American has many, many careers and jobs to choose from. Boys can be plumbers, carpenters, painters, lawyers, doctors, or dentists. Girls can be nurses, secretaries, teachers, doctors, scientists, sales clerks. The choice of career is very wide. But not all the people we have named are using the natural resources of their area. In Lesson 22 we had some examples of the use of natural resources by Americans. The pupils in the American culture group must think carefully about other resources and other ways Americans use them (they could be prompted to think about many uses for wood or timber, for water, good soil, minerals such as coal and iron, etc.).

2. **The Kazak Culture:** The Kazak's whole life centers around caring for their animals. Without grass their animals cannot live. The Kazak people raise several types of animals. The Kazak usually has many sheep, a few goats and perhaps a cow (Picture 2). The Kazak uses the milk he gets from his sheep, goats, or cows to make butter and cheese.

The Kazak may also have a few horses. The horses are used as pack animals when camp is moved. With his horses, a Kazak may keep a few camels and a yak or two. The camels can carry larger loads than horses. We learned in Lesson 13 that a yak is a domesticated mountain ox. Men have trained the yaks to work like horses and camels; they are used to carry people or packs when the Kazak move (Picture 45 shows a yak, and Picture 46 a camel).

3. **The Arunta Culture:** The Arunta children gather small plants and animals for food. The Arunta men hunt large animals such as the kangaroo and the women gather roots and search for burrowing animals, such as lizards.

In Lesson 7 we read about a kangaroo hunt in the notes written by Mr. Andrews, the anthropologist. This lesson could not be recalled to refresh children's ideas and provide suggestions for role-playing in the Arunta culture.

Summary

The teacher might ask the class whether each play presented did in fact teach about the relationship between resources and ways of earning a living. It will become clear from the children's comments whether or not they grasped the important points to be stressed for each of the three cultures. Pupils should be able to name at least one natural resource which provides people in a particular culture with a living (in the United States trees provide timber for building, paper for writing, etc.; in the Kazak culture grass provides food for the animals; in the Arunta culture animals provide food, e.g., the kangaroo).

Lesson 24
Specific Roles in the Family

Learning Objective

In every culture each person within the family has a definite role.

Materials and their use

1. Material for mural: large sheet of paper; crayons and colored paper; paste; scissors (for art work on mural)
2. Two verses of "Culture Work Song" (for singing activity)

Key words to be added to child's vocabulary

herd
shear
weave

Prerequisite

Lesson 20

Procedure

Do you remember our talking about the different chores the members of an American family have to do? What did we say an American mother does? A father? A boy? A girl? A baby? What about a grandmother or grandfather? (in the discussion, guide the children to understand that work is divided on the basis of sex and age).

Do you think the work is divided according to age and ability in other cultures besides the American? (Yes). Let's talk about the division of labor in the Kazak culture (in the Kazak culture the boys help herd the sheep; the men herd and shear the sheep and care for the horses; the women and girls cook, sew, weave, and make cheese).

Do you think there is a division of labor in the Arunta culture? (Arunta children gather small plants and collect small animals for food; the Arunta men hunt large animals like the kangaroo, and the women gather roots and search for burrowing animals, such as lizards).

The other day we learned the first verse of a "Culture Work Song." The verse we learned was about the American culture. Would you like to learn a verse about the Arunta and one about the Kazak? (Yes).

Introduce this song to the tune of "Farmer in the Dell" and have the children sing with you.

"Culture Work Song"
by Anne Hunt

Arunta Culture

The men hunt kangaroo, (repeat)
Hi-ho Arunta—O, the men hunt kangaroo.
The women gather roots, (repeat)
Hi-ho Arunta—O, the women gather roots.
The children look for plants, (repeat)
Hi-ho Arunta—O, the children look for plants.

Kazak Culture

The men herd the sheep, (repeat)
Hi—ho Kazak—O, the men herd the sheep.
The women make the cheese, (repeat)
Hi—ho Kazak—O, the women make the cheese.
The children help the family, (repeat)
Hi—ho Kazak—O, the children help the family.

We have made some very attractive displays in our classroom since we began our work in anthropology. Would you like to work on a mural showing specific rolls of the division of labor in the three cultures we are studying? We can illustrate the work of men, women, boys, girls, babies, and other relatives in each culture (allow a few children at a time to work on the mural. Try, where possible, to allow each child to choose the particular type person he may wish to illustrate). The over-all outline of the mural could be as follows:

DIVISION OF LABOR		
Kazak Culture	American Culture	Arunta Culture

Summary

The review of the lesson on division of labor could be an opportunity for role-playing in a family situation. Skits can be presented first, without organizing the players into families. Then, by contrast, the roles can be organized so that each person in the family has a particular job assigned to him or her. Pupils may need to be reminded that the role-playing in this lesson must show that each one has a special part in the family life and that there are duties each is expected and relied upon to do as a member of the household.



part iv: family and community

Lesson 25

Culture and the Home

Learning Objective

People first learn about their own culture in their home.

Materials and their use

1. Photos or pictures from magazines and advertising brochures of babies (to help stimulate discussion)
2. Poem, "Wilson's Baby," (teacher reads; children learn motions)

Key words to be added to child's vocabulary

adult
baby
teach
learn

Prerequisites

Lessons 2 and 24

Procedure

Begin the discussion by asking how many pupils have either a baby brother or baby sister at home? Babies begin to learn about their culture very early. It is in the home that all of you first began to learn about your culture. Your family teaches you. Where do you think the Kazak or Arunta child first learns about his culture? (anticipated response: in the home).

There are families in all cultures, and one of the most important jobs of the family is to teach children about their own culture.

Can anyone tell how a newborn human baby is different from a baby kitten? Kittens and puppies must be taken care of for only a few weeks. Then, they can take care of themselves. Baby boys and girls must be taken care of for many years by their families. A new baby is helpless. Can a human baby get his own food? Can he find his own shelter? Can he protect himself from falling? No, he cannot even turn over, much less crawl or walk. About all he can do is cry. This is not true with most newly born animals, is it?

Who is the family member who usually takes care of children in our culture? (anticipated response: the mother). Can you guess who takes care of the baby in the Arunta or Kazak culture? (anticipated response: the mother). Yes, in most cultures, the mother is the family member who takes care of the child).

What must the mother do for the child? (anticipated responses: feed the baby, keep him clean, cuddle him to let him know he is loved, run to him when he cries, talk to him, sing to him). Is the mother the only person who does these things? (anticipated response: No, all family members help her, but she makes certain the baby has all these things).

Little by little the baby's body gets stronger. He is able to see things clearly; he can hold up his head; he finds he has fingers and toes; he learns to turn over, and he learns to crawl.

How does the baby learn to talk? (anticipated responses: he sees his mother talk, and he begins to make noises. Little by little, he learns to say words. How does he learn to walk?

(anticipated response: he sees people walking, and he tries to pull himself up. Then he learns to take one or two steps alone).

How does a baby learn about his culture? (anticipated response: he learns by doing things he sees the members of his family do. The baby's family shows him how to eat, how to bathe, and how to dress. They also show him how to act and what to say. In a few years, the baby knows exactly what other people expect him to say and do).

Now we are going to read a poem that tells us how a family teaches a child about his culture. First, I'll read it for you. Then we'll put some motions with it. Some of you may want to learn all or part of the poem.

The Wilson's Baby
By Jean Blackwood

The Wilsons had a baby boy,
They named him David Lee,
And when the baby came to them,
He was helpless as could be.

He could not eat his food alone,
Nor could he walk around.
The only thing he did do well
Was make a crying sound.

Month by month the baby grew,
And watched his Mom and Dad.
They taught him what was good to eat,
And showed him what was bad.

They taught him how to bathe and dress,
They taught him how to walk.
They taught him when to sleep and rest.
They taught him how to talk.

And by and by the Wilson's boy,
Knew what to say and do.
About his family he did learn,
About his culture too.

The teacher may add her own finger plays. Listed below are several suggestions:

Verse 1: Hold arms as if you are holding baby

Verse 2: Eating motion

Walking motion with feet as with two fingers in the palm of other hand

Verse 3: Show height from floor

Shake head for negative motion

Verse 4: Washing face

Putting on a shirt

Close eyes for sleeping

Summary

Review the lesson by asking questions such as: how is a human baby unlike other animals such as a cub, a fawn, or a colt? What family member takes care of the human child? What things have to be done for a baby? How does a baby learn about his culture? Where does a child begin to learn about his culture?

To end the summary all the class might join in singing "The Wilson's Baby." If any child in the class has a new baby brother or sister, the family name could be substituted for Wilson. Or each pupil might be given a chance to tell one thing he learned to do at home (anything from tying shoes to talking will be mentioned).

Lesson 26
Nuclear Family and Extended Family

Learning Objective

Understanding the meaning of the terms nuclear family and extended family.

Materials and their use

1. Eight pieces of cardboard (to make pictures of the following types of people: a mother, a father, a sister (girl), a brother (boy), a grandmother (elderly woman), a grandfather (elderly man), aunt and uncle).
2. String or ribbon (to tie cardboard around neck of child representing that type)
3. Crayons and paper (for art activity showing extended and nuclear families)

Key words to be added to child's vocabulary

nuclear family
extended family

Prerequisite

Lessons 1 and 2

Procedure

Where did we say a person first learns about his culture? (in his home). Who teaches a baby to take care of himself as he grows? (his family).

Our family teaches us as babies to walk, to talk, and to take care of ourselves. It is our job to help smaller brothers and sisters to do all these things. This job of teaching children about their own culture is one of the most important jobs of the family members.

When we first began to learn anthropology we talked about the households in the American, Arunta, and Kazak cultures. What do we mean when we say the word household? (the people living in a particular house).

How about the size of our American households? Each of you may tell the class how many people live in your house (give each student a chance to tell how many are in his or her household). Because of the way of life in America, because of the American culture, many American households are small.

Do you remember whether the Arunta have a large or small household? (small). Why? (the way of life of the Arunta, the fact that they are constantly on the move and that they must hunt and gather their food makes large households impractical).

What about the Kazak? Is their household usually large or small? (large). Why? (because their way of life, their culture, makes it possible for large groups of people to live together).

In anthropology we have special names for families that are large and those that are small. Would you like to play a game about them?

I have the pictures of a father, mother, boy, and girl on some cards. Who would like to pretend that you are a member of this nuclear family? (select two boys and two girls to wear the pictures around their necks). What kind of a family did I call this? (a nuclear family). This kind of family, made up of father, mother, and children, is a nuclear family. Say the word nuclear with me. In America, we have many nuclear families making up the household. This is a family made up of parents and children. Now, does anyone in our class have another relative such as an aunt, uncle, grandmother, or grandfather living with you? (give the students a chance to share this information with the class). What kind of family is this? (an extended family).

A household having other relatives along with the parents and children is an extended family. Do you know what we mean by the word extend? (give the children a chance to explain). Have you ever extended a TV antenna? What happens when you extend an antenna? (it gets larger). Well, then, an extended family is larger than a nuclear one, isn't it? (Yes).

I have some pictures that can be worn around your neck; they show an aunt, an uncle, a grandmother, and a grandfather. Who would like to wear these cards? (choose 4 children).

Let the students make up a nuclear family and an extended family composed of the children wearing these pictures of the various members. Or the children might wish to group together in a family representing the number of people living in their own homes.

We said that the Arunta usually have a small household, didn't we? What kind of family would this be--nuclear or extended? (nuclear)

What about the Kazak? (they have extended families).

For your art activity I want you to draw a picture of an extended family on one side of your paper, and a picture of a nuclear family on the other side. You will have a chance to share these pictures during our next anthropology lesson.

Summary

The nuclear family consists of father, mother, and their children. The extended family consists of other relatives in addition to the parents and children, and this type of family is usually large.

The American family is often a nuclear family but there are also many extended families in our country. The Arunta family is usually a nuclear family. The Kazak family is nearly always an extended family.

After this lesson children should be able to pick out from books, magazines, etc. pictures of nuclear families and extended families and explain the difference between the two types of family.

Lesson 27
The Kazak Extended Family

Learning Objective

Improving understanding of the extended family by studying the Kazak extended family.

Materials and their use

One verse of song, "The Kazak Family," by Jean Blackwood (song activity)

Key words to be added to child's vocabulary

married
unmarried
son
servant
daughter
wife

Prerequisites

Lessons 1, 2, and 26

Procedure

Does the Kazak culture have extended families or nuclear families? (in lesson 26 we learned that the Kazak have extended families). The extended family may consist of father, mother, unmarried children, married sons with their wives and children, and servants with their families. The Kazak household, as compared with most American households, is usually very large.

Would you like to learn a song about the Kazak family? We can play a game as we sing the song. The game is played like "Farmer in the Dell." The children form a circle, join hands and skip around. During the singing of the first stanza the teacher may or may not choose to stand in the center of the circle. When the "father" is chosen, he comes to the center of the circle and from this point on, each new member of the household joins him as they are chosen. The rest of the class continues to skip around the central family group.

The Kazak Family
(Tune of "Farmer in the Dell")
by Jean Blackwood

The Ka-zak family

" " " " " "

Hi-Ho-the house-hold-o

The Ka-zak family

The Fa-ther picks a wife

" " " " " "

Hi-Ho the house-hold-o

The Father picks a wife

The Fa-ther is the head

" " " " " "

Hi-Ho- the house-hold-o

The Fa-ther is the head.

The wife picks a child (boy or girl)

" " " " " "

Hi-Ho the house-hold-o

The wife picks a child

The wife picks a daughter

" " " " " "

Hi-Ho the house-hold-o

The wife picks a daughter

The daughter picks a brother

" " " " " "

Hi-Ho the house-hold-o

The daughter picks a brother

The brother picks a wife

" " " " " "

Hi-Ho the house-hold-o

The brother picks a wife

The child picks a ser-vant (boy)

" " " " " " " "

Hi-Ho the house-hold-o

The child picks a servant

The servant picks a wife

" " " " " "

Hi-Ho the house-hold-o

The servant picks a wife

The wife picks a child (boy or girl)

" " " " " "

Hi-ho the house-hold-o

The wife picks a child

Summary

Our game today was about the Kazak culture. Who can tell me something we learned about the Kazak way of life? (anticipated responses: there are many people in the Kazak family). Who can tell me what type of family the Kazak culture has? (an extended family). What is the difference between the American or Arunta nuclear family and the Kazak extended family? (the nuclear family has few members, just parents and their children. The extended family has parents, children and many other relatives).

Lesson 28
Community Life in America

Learning Objective

To gain a better understanding of American communities.

Materials and their use

1. Stack of old magazines
2. Several large sheets of poster paper (for art activity of poster making)
3. Several pots of paste and pairs of scissors

Key words to be added to child's vocabulary

community
citizens
community helpers

Prerequisites

Some knowledge of community helpers and their work.

Procedure

Just as people all over the world live in family groupings, almost all cultures live in community groupings. What is a community? (many families living together). The Arunta, Kazak, and American families live in communities. Today, we shall talk about American communities.

Could we say that all the members of our class live in one community? Well, at least most of us do live in the same community. We all come to the same school, don't we? Some of you may go to the same church or synagogue. Some of your mothers probably go to the same grocery store. Some of your mothers may belong to the same clubs. Some of your mothers or fathers may work at the same place.

An American community has special people to help its citizens. Who can tell me about one of our community helpers? (encourage children to name as many community helpers, such as the milkmen, mailmen, firemen, policemen, etc., as the time will allow).

For our art activity you will divide into small groups. Each group will work on a poster illustrating an American community. For this you will have some magazines, paste, scissors, and a large piece of poster paper. Work together in your particular group in order that your poster can be a good illustration of some of the things or people you want to have in your "make-believe" American community. You will share the posters during our next anthropology lesson.

Summary

Today we made some posters showing some of the things and people one might find in an American community. I would like you to share your work with the class. Since you worked

in small groups. I'll ask the members of each group to decide who in the group will explain the poster to the class. Then the other members can add anything the spokesman may have omitted.

The teacher might encourage discussion between the class and the pupils' presenting the art work. This discussion could become a summary of all that the art work has taught about the American community.

Lesson 29
Kazak Community Life

Learning Objective

The Kazak community consists of a clan.

Materials and their use

1. Pupil Activity Book, Pictures 30, 32, 33, 37, 49, 50, 51 (to show children how to dress for role-playing)
2. Long pants and coats, scarves, boots, etc. (for children to "dress-up" when acting out story about Kazak)

Key words to be added to child's vocabulary

relatives
clan
reunion
clan chief
elect
select
kin

Prerequisites

Lessons 1 and 3

Procedure

Do the Kazak have nuclear families or extended families? (extended). Do you think the Kazak have communities? (Yes). What do you think we call Kazak communities? (let the children guess). The Kazak community is called a clan. A clan is a group of households (families) living together.

During what season of the year do you think the households live together in the clan community? (during the winter). Why don't they live together in the summer? (in the summer each household usually travels alone to graze the sheep).

Have any of you ever been to a family reunion? (let children tell about some experiences of family reunions). Do you think that the Kazak clan might have lots of brothers, sisters, cousins, aunts, uncles, etc., many relatives such as we might have at our family reunion? (let several give opinions). How would you like to live with all your relatives in a little community all winter? I have visited some small communities in America which had many relatives living close together. Because of our American culture, however, this is not a common practice in our country.

Does anyone know what we call the head of the American culture? (the president). What is our president's name? (have children name the president, governor, and mayor, or any other leaders who might be of particular significance to them).

Does anyone know what we call the head of the Kazak clan? (the clan chief). This is a picture of the Kazak clan chief. (Show Picture 49 in the Pupil Activity Book. Pupils may choose to color it).

Do you think the Kazak elect their chief the way we elect our leaders? (let children guess how the chief is selected). The Kazak clan chief is usually a man of the largest and richest household in the clan. This chief is wearing a coat of fine fur and boots of good leather. The saddle and bridle of his horse are decorated with silver and copper ornaments.

Now, let's pretend to be Kazak and do what Kazaks do. It is fall. The cold winter has not yet come. We are living in households. In order to divide into Kazak households, we will play our Kazak family game.

The teacher should direct the game for one round. This will set aside one household. Depending upon the number of pupils, the class can divide arbitrarily into two or three other households. The teacher sends each household to a separate corner of the room and calls for everyone's attention. The next step is to designate a head for each household.

We now have three (or four) separate households, all members of one clan. The heads of each household are kin, which means that all members of the clan are relatives. The first snow has just fallen. It is getting cold. This is the sign for each household to pack their goods and move to winter camp. The clan's winter camp is usually in a forest or a river valley where the trees protect people and animals from the winter winds. What other things must be close by? What do the animals need? (anticipated responses: grass and water).

Our winter camp will be here in the middle of the floor (teacher stands in the center of the room).

Are you ready to be Kazak? Let's do what the Kazak do. We must break summer camp and prepare to move to our winter camp. I will be the clan chief and show you what to do. Do the same things I do (teacher will make motions for the class to follow).

First, we will get ourselves ready. Put on your leather pants for riding long distances. Next, put on your tall boots with pointed toes and iron heels. Slip into your warm jackets and coats. Girls and women, tie on your heavy scarf. Boys and men, put on your warm lambskin cap.

Now that we are all dressed, we must get other things ready. Women and girls, gather the house furnishings - felt rugs; copper pots; wooden platters; boxes containing sugar, tea, and grain; leather bags containing cheese, butter, and milk. You may use chairs, placed back to back as pack animals.

Men and boys must get the animals ready to move. Feed and water them before beginning the trip. Saddle the animals that we will ride and pack the bundles on the yaks.

We are almost ready. We must not forget to take down the summer house, the yurt, as it must be moved with us. Take the felt off the yurt, roll the felt into bundles, and load it on the yaks or horses. Untie the sticks which were holding the felt, bundle them, and pack them on the animals. This, taking down a yurt, would have taken the Kazaks no more than 30 minutes. Now is everyone ready to move? Come to your winter camp.

At the camp you are happy to see relatives you haven't seen all summer long. We are now living in the Kazak community. What is it called?

After the children are seated as a clan in the center of the room, conclude the lesson by showing Pictures 2, 50, 51, & 52 in the Activity Book. Explain that the first job, upon arriving at winter camp, would be to build a winter house like the one in Picture 52.

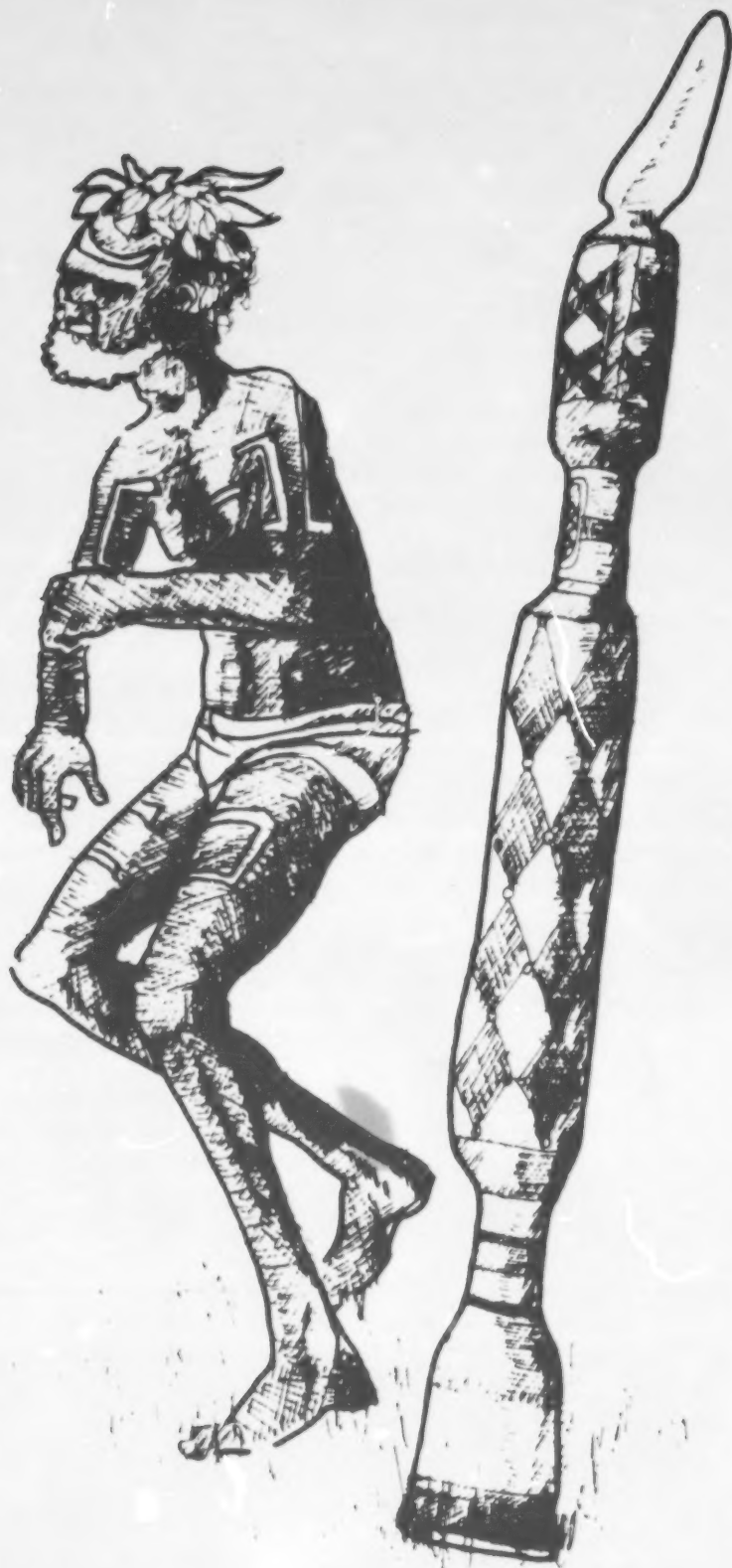
NOTE: In role-playing the teacher may make her own additions or adjustments. Also, one teacher may direct the whole class from the center of the room, or one teacher may direct each household.

Summary

What is the head of a Kazak clan called? (the clan chief). What sort of person is usually the clan chief? (the chief is usually a man of the largest and richest household).

What do we call the leader of the American culture? (the president). What do you know about the president of the United States? (let the children tell some of the things they know about the president of the United States; be sure they realize that he is elected president by the people because they want him, not depending on his wealth).

Can anyone tell me something new he (or she) learned about the Kazak today from our role-playing? (let children tell). Talk about an American family going on vacation; their preparations and planning. Compare this with the moving of a Kazak clan from their summer to their winter home. Pupils could be encouraged by the teacher's questions to mention all the points covered in today's lesson.



Lesson 30
The Religion of the Arunta

Learning Objective

Identification of religion as a cultural universal and how an Arunta worships.

Materials and their use

1. A few short sticks (for use in simulating Arunta music)
2. Pupil Activity Book (for study of Arunta ceremony)
3. Crayons and paper (for art activity of child's drawing of Arunta ceremony)

Key words to be added to child's vocabulary

religion
supernatural
totem
totemism
nature worship
ceremony

Prerequisite

Some understanding of American and Arunta cultures.

Procedure

The teacher might start the lesson by inviting the children to join in hand-clapping, hitting sticks together, and so on in imitation of their idea of aboriginal Australian music. Interested teachers may be willing to purchase a good recording of Arunta music entitled: "Songs of Aboriginal Australia and Torres Strait" (FE 4102) which is available from Folkways Records, 165 West 46th St., New York, N.Y. Explain that this type of music is usually part of the Arunta religious ceremony.

When the class has listened to or expressed their own idea of this primitive music, show Activity Book Picture 56 of an Arunta religious ceremony.

Do you think the Arunta religious ceremony has the same kind of music one would find in the American culture? (No). Do you think the Arunta worship in the same way the Americans do? (No).

The Arunta music does not sound like ours, and you can see that the man in the picture of the religious ceremony is not dressed as Americans usually dress when they take part in religious ceremonies. But both cultures do have a form of religion, don't they? (Yes). Do you think we could say that religion is a cultural universal? (Yes; the anthropologists find that all men tend to need some kind of religious expression and belief, although all do not worship the same way).

Would you like me to tell you some more things about the religion of the Arunta? (Yes).

The religion of the Arunta is called totemism. Each Arunta person believes that he is descended or comes from some plant, animal, or object. Totem is the word that means the plant, animal, or object that the Arunta group comes from. Therefore, the Arunta people practice totemism.

The Arunta take part in ceremonies each year which they hope will please their totem. The Arunta men paint their bodies for religious ceremonies (Picture 36). The painted design shows the totem, or religious group to which each man belongs. What other group of people do you know about who painted their bodies for religious ceremonies and before going to war? (anticipated response: American Indians).

Just as American Indians had ceremonies to please their gods, the Arunta have ceremonies for certain purposes (Picture 56). This picture shows an Arunta carrying out a ceremony which the Arunta feels will help please the totem. In return, he and the members of his family hope they will get enough food to eat.

Would you like to illustrate an Arunta religious ceremony while I play the record for you again? (Yes).

Summary

Do the Arunta have religious ceremonies? (Yes). Does anyone remember what we call the Arunta religion? (totemism).

During today's lesson I gave you an opportunity to draw a picture representing the Arunta religious ceremony. Would you like to share your picture with the class? (be sure to point out any pictures that illustrate musical instruments or noise makers which the children should now associate with the Arunta religious ceremony).

Lesson 31

Comparison of the Religion of the Kazak and Americans

Learning Objective

Comparison of religion among the Kazak and Americans.

Materials and their use

1. Pictures from magazines or photos associated with American religious ceremonies such as: congregation and minister; wedding; funeral; baptism; confirmation; bar mitzvah; family at table saying blessing; tent revival; campfire (to stimulate discussion and provide ideas for role-playing)
2. Pupil Activity Book Pictures 54, 55 (to suggest ideas for role-playing)

Key words to be added to child's vocabulary

rituals
Torah
Bible
Koran
belief
prayer

Prerequisite

Lesson 31; some knowledge of Kazak and American cultures.

Procedure

Today we are going to compare the religion of the American culture with that of the Kazak. I have a few pictures showing some American religious customs. Later in the lesson we can compare these with the Kazak religious customs illustrated in pictures 54 & 55 of your Activity Book.

Most people in the United States follow the Christian or Jewish religion. The beliefs of the Christian and Jewish religions are based primarily on the teachings in one book. Who can tell us the book from which we get most of our ideas about what is right and what is wrong? (anticipated response: Bible). The first five books in the Bible are known as the Torah, or the books of Moses, and these are considered most important by the Jewish religions. The Jewish religion places emphasis on the "old law" found in the Old Testament or early section of the Bible, while many of the Christian religions place more emphasis on the "new law" found in the New Testament or later section of the Bible. The teacher may choose to write the words Bible and Torah on the board so that the children can learn to recognize these words).

Americans and Kazaks both worship God. The word God is not the same in every language. We found that the Kazak call God, Allah. We said that the Americans have books where they learn what their religion teaches. Do you think that the Kazaks have a book to help them understand more about their religion? (let the children try to answer). The Kazaks learn the teachings of Allah from a book called the Koran (write Koran on the board). From this book the Kazak gets his ideas about what is right and what is wrong.

We have said that religion is a cultural universal, haven't we? All religious groups practice a certain ritual or ceremony. A religious ceremony or ritual is an act of worship. Some religions worship inside buildings, others worship outside. Some people worship in groups, others worship alone.

I promised to share with you some pictures of some of the rituals or ceremonies performed by Americans. If there are any important rituals not included in the pictures, maybe we can discuss them, too (show class your pictures illustrating the various ceremonies common to most American religions. The teacher might add that it is the custom for an American bride to wear white, while a Kazak bride wears a red head-piece until her first child is born).

I would like to show you two pictures representing Kazak religious practices (show Pictures 54 & 55). Muslims, that is—people who call God Allah, think prayer is important, just as the American believers in God do. There are five periods each day when the adult Muslim is supposed to pray. When a Muslim prays, he kneels facing the direction of the "holy city of Islam." Islam is the name of this religion. He may say his prayer alone or he may say it with a group.

The Kazak, like many Americans, usually say a prayer before each meal (show Picture 55 which also shows that the Kazak eat their meals sitting on mats on the floor). Many Americans close their eyes when they pray, but the Kazak often pray with their eyes open.

Today we are going to pretend that we are at an American religious ceremony, a wedding. Give the children a chance to act out a wedding ceremony. Participants could include minister, bride, groom, parents, ushers, bridesmaids, soloist, organist, flower girl, ringbearer, etc.

Summary

The children might be asked to tell the class the difference between American religious ceremonies talked about in today's lesson and the ceremonies they attend. Then having compared these, go on to compare American and Kazak religious ceremonies. Point out that in the American and Kazak cultures, a prayer is often said before a meal to ask God's blessing on the food. The Kazak have fixed hours of the day when they pray. Do members of American religions have the same custom (they do not pray at fixed times, but they do pray).

Lesson 32
Religion in Differing Cultures

Learning Objective

Comparison of American, Kazak, and Arunta religions.

Materials and their use

A variety of pictures and words (or phrases) representing objects or practices connected with the three cultures and their religions (for matching game).

Key words to be added to child's vocabulary

God

Christian Jew

Islam

Muslim

Prerequisites

Lessons 30 and 31.

Procedure

Have three "centers" in the room—each identified, possibly, by a sign: one for the American religions (sub-divided into Christians & Jews), one for the Kazak religion, and one for the Arunta religion. Have all the key words from lessons 30 through 32 written or illustrated on a piece of tag board. Also, pictures already collected from books or illustrated by the children can be used. In playing the game the teacher holds up a picture or reads a word from the card. The children, in turn, place the picture or card at proper religious centers. This is a good review of the religion of the cultures.

Lesson 33 Review

Learning Objective

To aid the students in developing an over-all concept of the study of anthropology.

Materials and their use

An attempt should be made in this lesson to organize the materials already made during the unit. In addition, large poster paper and small strips of cardboard, as well as magic markers should be available (to make labels for display).

Procedure

We have learned many new and exciting facts in our study of anthropology. Would you like to tell the class about what you enjoyed most during our study of man? (give each child the opportunity to tell his favorite experience).

When we studied about man, did we find that all men do some of the same activities? Let's name some examples (eating, sleeping, working, using shelters, raising a family, practicing a religion, etc.).

What three cultures did we spend most of our time studying in our anthropology lessons? (American, Kazak, Arunta).

1. Do the people in all three cultures eat? Let's talk about the food in each culture (discuss in general the kinds of food in each culture, as remembered from the lessons).
2. Do the people in all three cultures sleep on the same kinds of beds? (discuss each culture and recall relevant pictures in Activity Book).
3. Do the people in all three cultures dress the same way? (discuss).
4. Do the people in all three cultures do the same kind of work? (discuss).
5. Describe the shelters in the three cultures (call on three children in turn to describe different types of shelter).
6. How do the families work together in each culture? Do the members have special jobs to do? (call on three children, one for each culture).
7. Who would like to tell us about the religion in the three cultures? (call on three children, one for each culture).

Does anyone remember what an anthropologist does when he returns from a field study? (help the children recall that the anthropologist must organize his notes and be able to share his experiences and knowledge with others).

We have an interesting study of three cultures. Do you think that we could organize the materials collected during the lessons in some way that would be interesting for our friends or families? The materials could be arranged according to subject or according to culture. For example, the shelters of all three cultures can be compared in a single display or a particular culture could form a special sub-section of a three-part display.

Lesson 34

Review

Learning Objective

To present the material learned in the whole anthropology unit in a meaningful way by means of a culminating activity.

Materials and their use

The displays already developed during the previous lessons.

Procedure

There are a number of ways that teacher and pupils might organize activities that will summarize what was taught in these anthropology lessons:

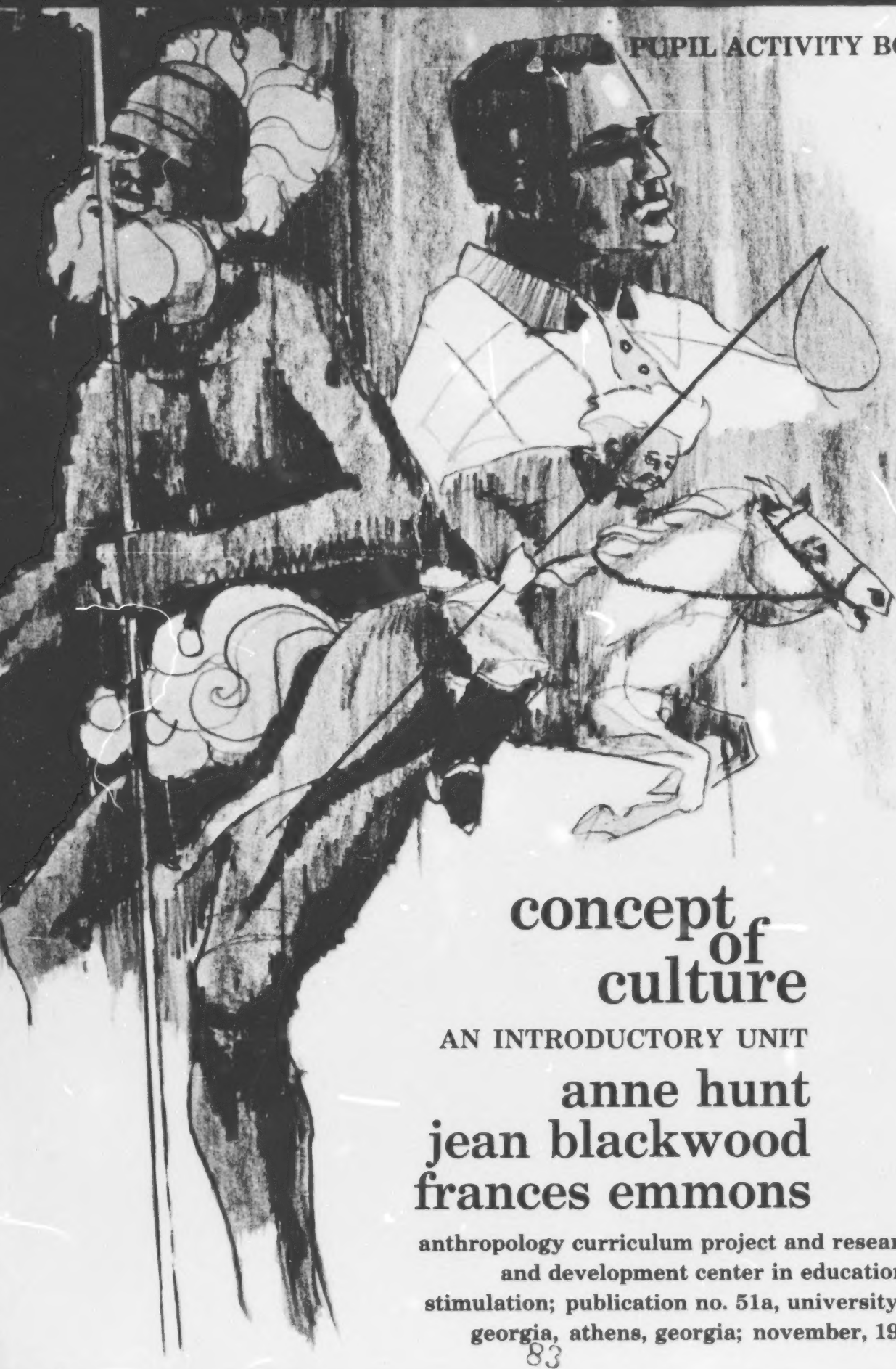
1. Invite other classes in the school to visit a classroom display illustrating the three cultures. The children could act as guides and explain the various displays to the visitors.
2. Invite parents to make a guided tour of the classroom display.
3. Take photographs of the displays and compile an album to be kept in the school library or classroom.
4. Arrange with school librarian or public librarian to make your displays available to their readers for a few days.
5. Many cities have television shows for children with special hours set aside for visitors; an exhibit prepared for one of the anthropology lessons and commented by some of the children would probably be received with enthusiasm.
6. A play could be presented. Each child could explain or demonstrate a phase of the life in the cultures studied in the unit. The play could be in three acts, one for each culture. Costumes could be made by the children with the aid of the teacher or music, whether recorded or simulated, and artifacts made by the class during that lesson could add realism to stage settings. A free play scene could be used, or an announcer could give an explanation commentary while the actors pantomime.
7. A radio show could be presented. The program could be taped and shared with students in the school of a different city or state. The other class might reciprocate with their material in exchange.
8. A variety show could be presented. For example, a dance from each culture, a song from each culture, a skill (such as throwing the spear, using the roping stick, or hitting a ball) and other activities, could be combined in a very interesting and enjoyable way.
9. An attractive picture dictionary, illustrating the terms and words the children have learned in the unit, could be made. The class, with the aid of the teacher, could list the ideas or words; each child could then be responsible for illustrating a few of the words. The pictures of uniform size should be drawn on 3 x 5 cards, cut in two so they could be pasted into a scrap-book to be added to the classroom library.
10. Invite an anthropologist or a social studies specialist or a local person with an interest in cultures such as the Kazak or Arunta to visit the class. By sharing knowledge and experiences, pupils and visitors could profit from the exchange of ideas.

Note to the Teacher Regarding Materials

The notes in this Teacher's Manual presuppose that the teacher has used or at least is familiar with the following publications of the Anthropology Curriculum Project entitled **The Concept of Culture**:

Outline of Basic Concepts, Grades 1-4
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Teacher Essay: Culture Dynamics, Grade 4
Concept of Culture, Grade 4
Pupil Guide, Grade 4
Teacher Guide, Grade 4

A knowledge of these publications will permit the teacher to develop the unit in a more intelligent and sympathetic manner than if he merely relies on the lesson plans for the Introductory Unit.



PUPIL ACTIVITY BOOK

concept of culture

AN INTRODUCTORY UNIT

anne hunt
jean blackwood
frances emmons

anthropology curriculum project and research
and development center in educational
stimulation; publication no. 51a, university of
georgia, athens, georgia; november, 1968

Experimental Material, 1968

A pre-primary unit which may precede "A Sequential Curriculum in Anthropology for Grades 1-7."

The curriculum development reported herein was performed pursuant to a contract with the United States Office of Education, Department of Health, Education, and Welfare, under the provision of the Cooperative Research Program (Contract OE6-10-061).

Other Material In This Unit

Concept of Culture: An Introductory Unit, Teacher Manual, by Jean Blackwood, Anne Hunt, and Francis Emmons, Publication 51, Anthropology Curriculum Project, University of Georgia.

For use of the Pupil Activity Book, see the Note for Teacher in the accompanying Teacher's Manual.

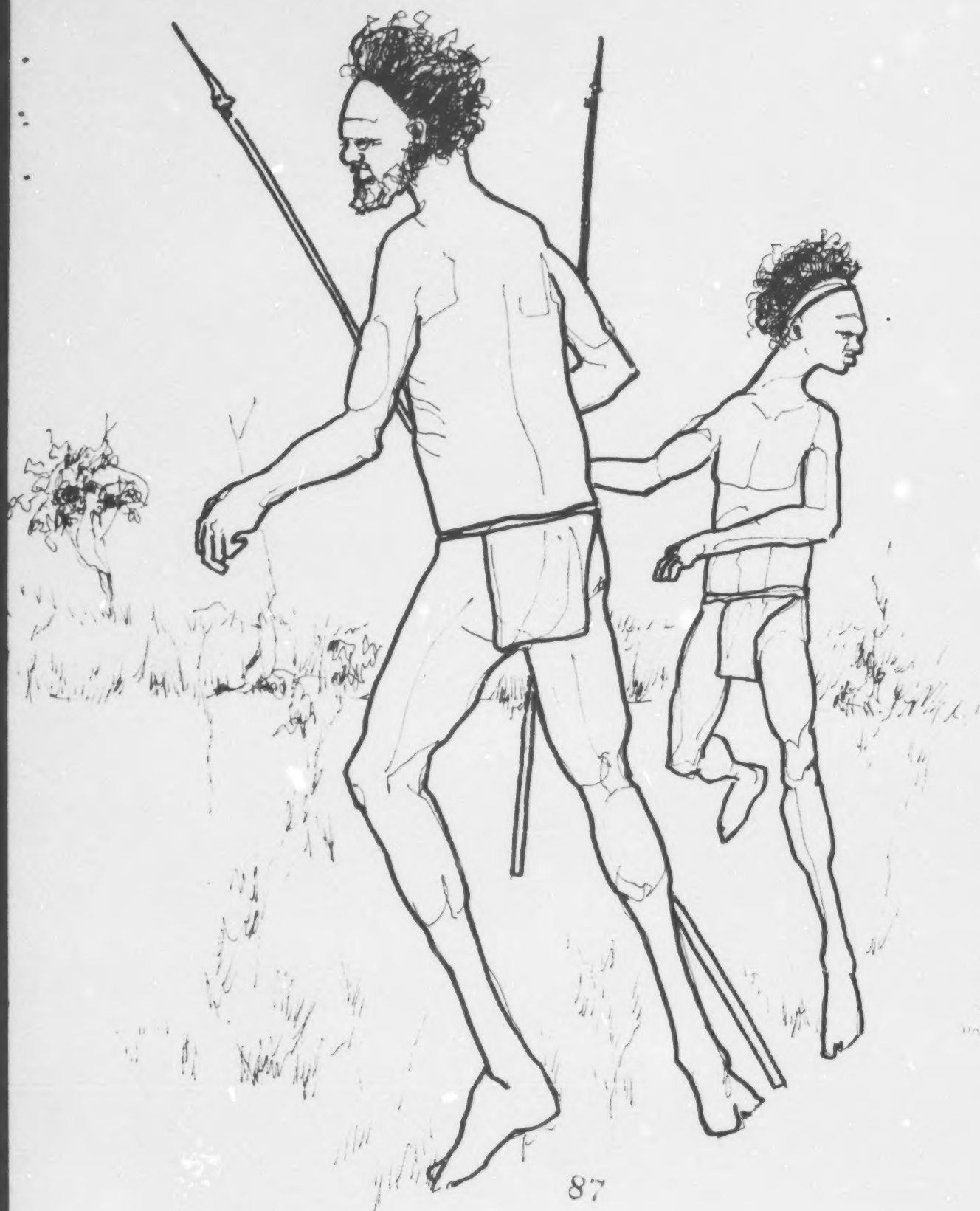
Illustrations and cover by Rick Andreoli

*Anthropology
is the study
of man.*

*Culture
is man's
way of life.*



Anthropologists study men all over the world. Some men live where the weather is cold.





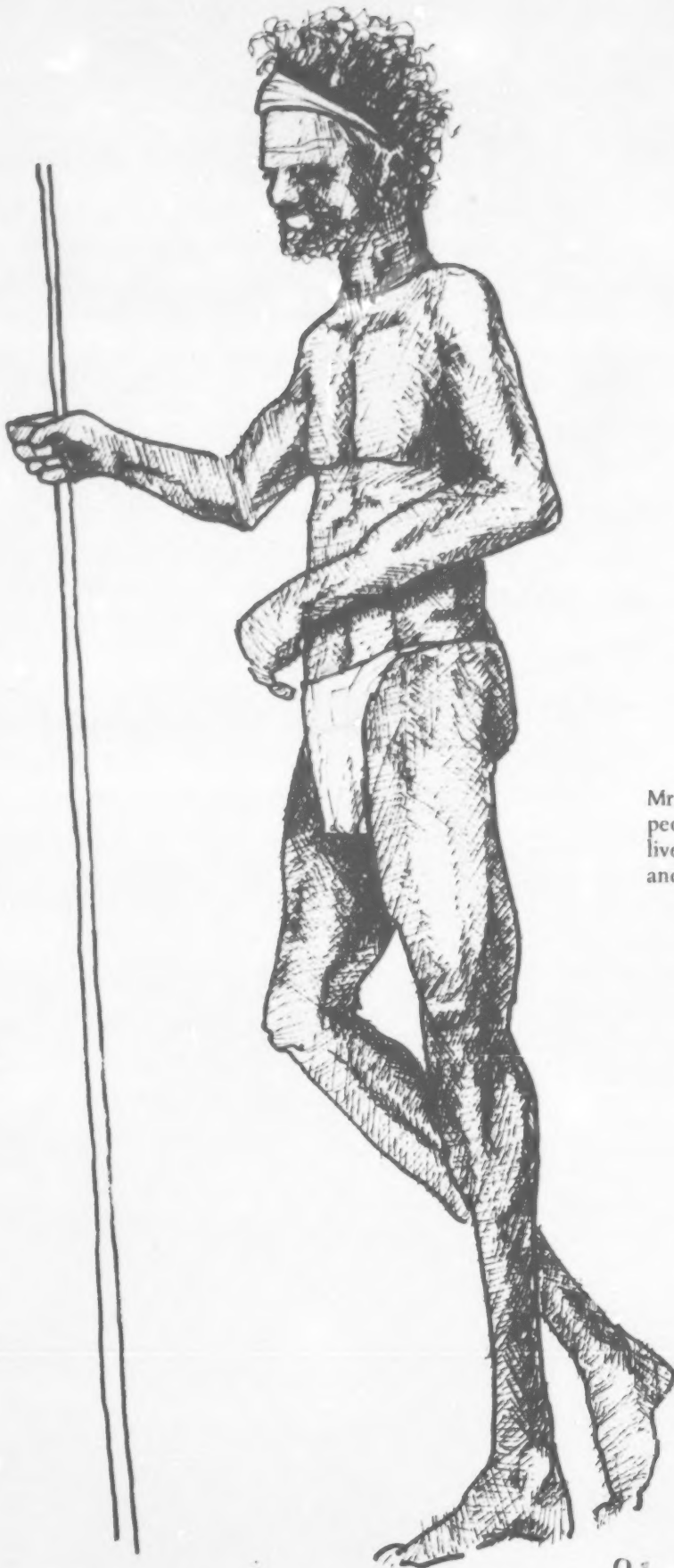
Anthropologists study how different men get their food.
Some men earn a living by gathering food.



Some men earn a living by herding animals.



This is Mr. Andrews, the anthropologist. An anthropologist is a person who studies man and his way of life.



Mr. Andrews heard about a group of people called the Arunta. The Arunta live in Australia. They hunt kangaroos and gather roots for their food.



Mr. Andrews began to read. He studied many books. He wanted to learn all that he could about the Arunta people and their culture.



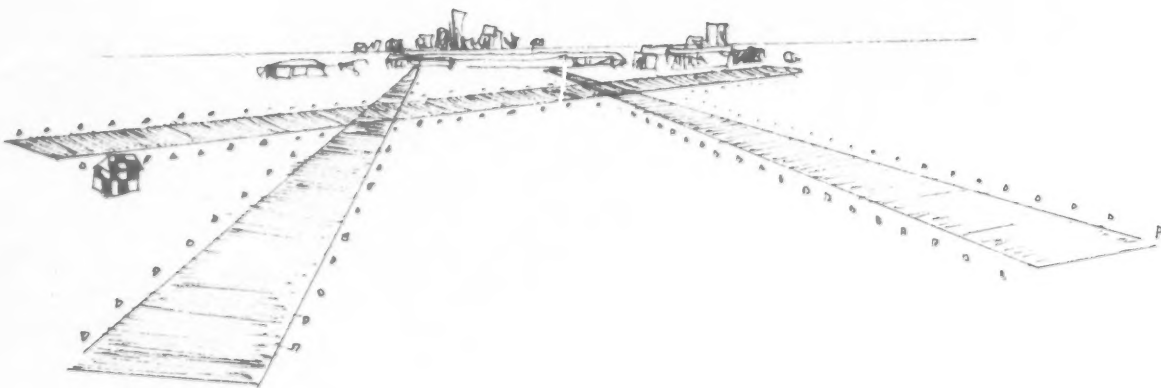
Anthropologists can learn about man by watching movies.
Mr. Andrews is watching a movie about the Arunta people.

American



Arunta

The home of the Arunta is in the middle of Australia. Where is your home? Is your home far from the Arunta's home?



The fastest way to travel long distances is by airplane. Mr. Andrews flew in a plane to make a field study of the Arunta. The field study of an anthropologist is a visit made to learn about a group of people.



This is an Arunta family. It is made up of the mother and father and their children.



Anthropologists learn by observation. Mr. Andrews is watching the Arunta build a house. The Arunta have no special house builders. Everyone helps build a house.



This Arunta man is making a string bag from root fibers. The bags are used to carry goods.



All Arunta men must be good hunters.
This man uses a spear to kill large
animals for his family's food.



Anthropologists learn by participant observation. Mr. Andrews is learning about the Arunta by helping an Arunta family build a house.



Mr. Andrews helps an Arunta man make a string bag. Anthropologists learn by working with the people they are studying.



An Arunta teaches Mr. Andrews how to throw a spear. By participant observation an anthropologist can learn more about man and his culture.



Mr. Andrews observed that Arunta men paint their bodies for certain special occasions. He wondered why they did this.



Mr. Andrews is interviewing some of the men who have painted their bodies. They tell him that they paint themselves for a religious ceremony. Anthropologists learn by asking questions.



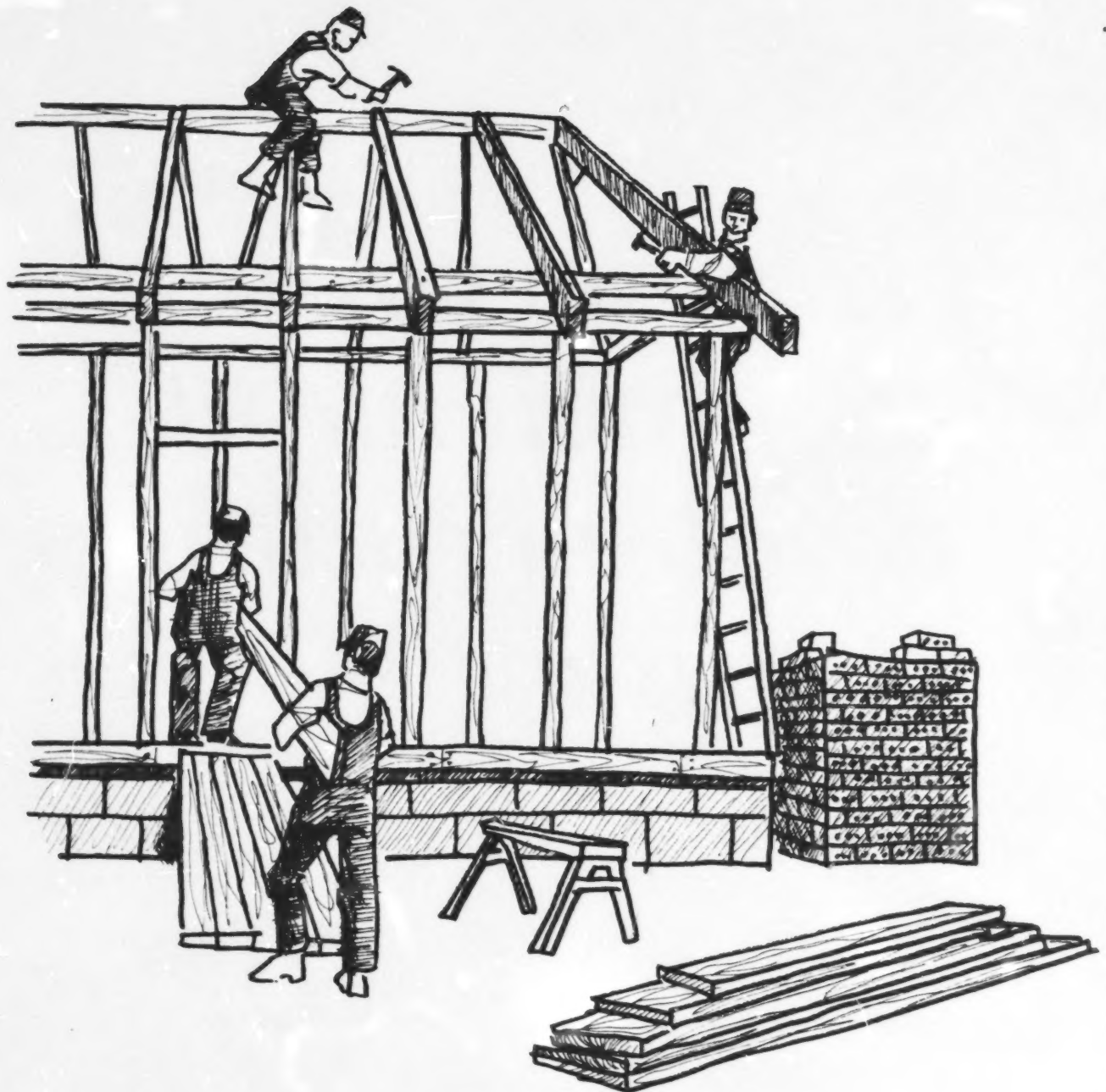
Mr. Andrews returned to the United States from Australia, the home of the Arunta. He began to study all the notes and pictures he had made. It is very important that an anthropologist keep accurate records of his studies.



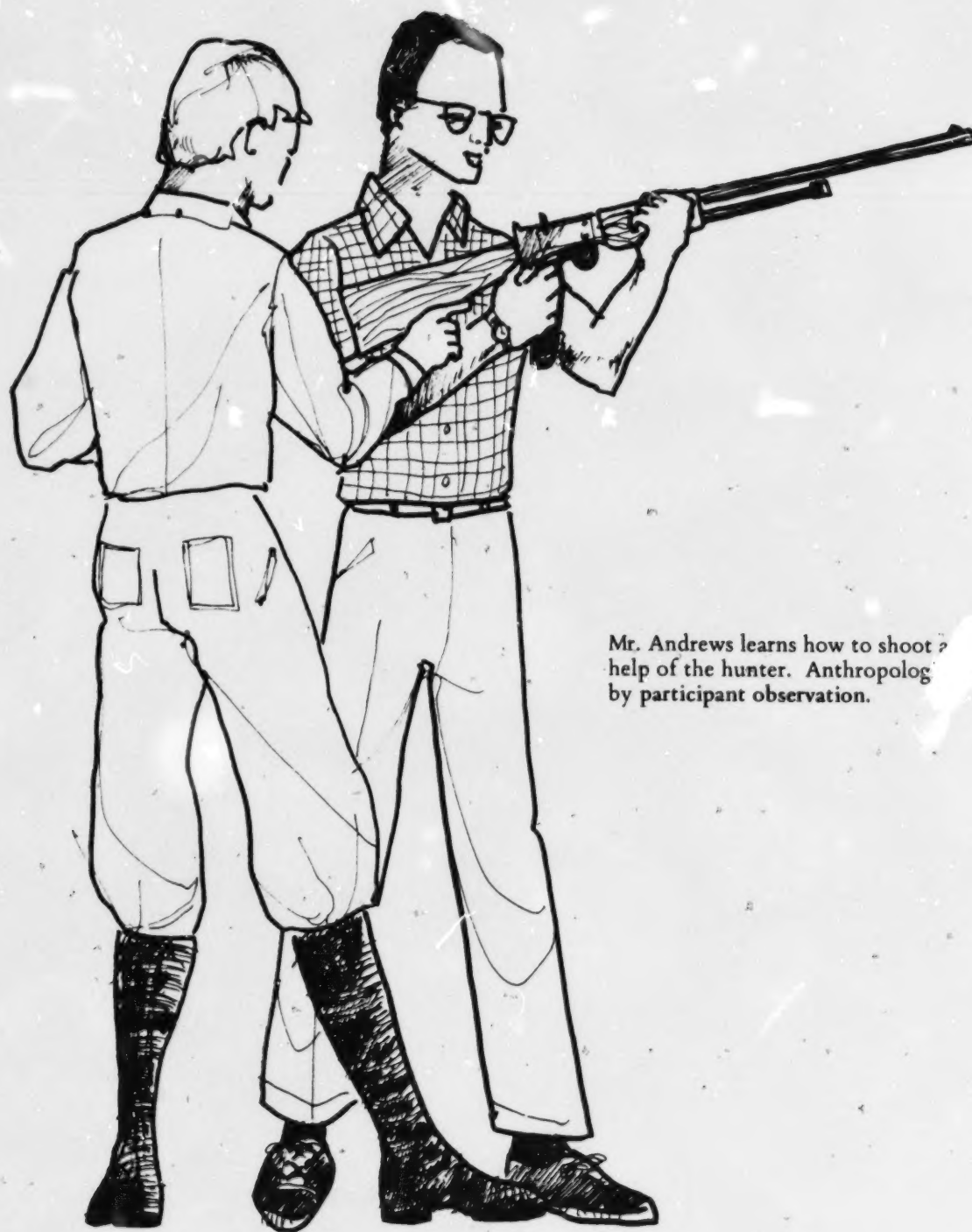
Mr. Andrews remembered the kangaroo hunt with the Arunta. When he forgot certain things about the kangaroo hunt, Mr. Andrews would be able to find out exactly what happened from his notes and pictures.

- 1. *observation***
- 2. *participant
observation***
- 3. *interview***

These are the ways Mr. Andrews used to learn about the Arunta.
He uses these same ways to learn about people in the United
States of America.



Mr. Andrews can learn how an American house is built by observation. Special house builders, such as carpenters and other skilled workmen build American houses.



Mr. Andrews learns how to shoot with the help of the hunter. Anthropologists can learn by participant observation.



Mr. Andrews asks an American minister about the religious ceremonies at his church. An anthropologist can learn about many things by interview.

- * 1. Put your finger on the star. Mark the picture that shows what we study about most in anthropology.



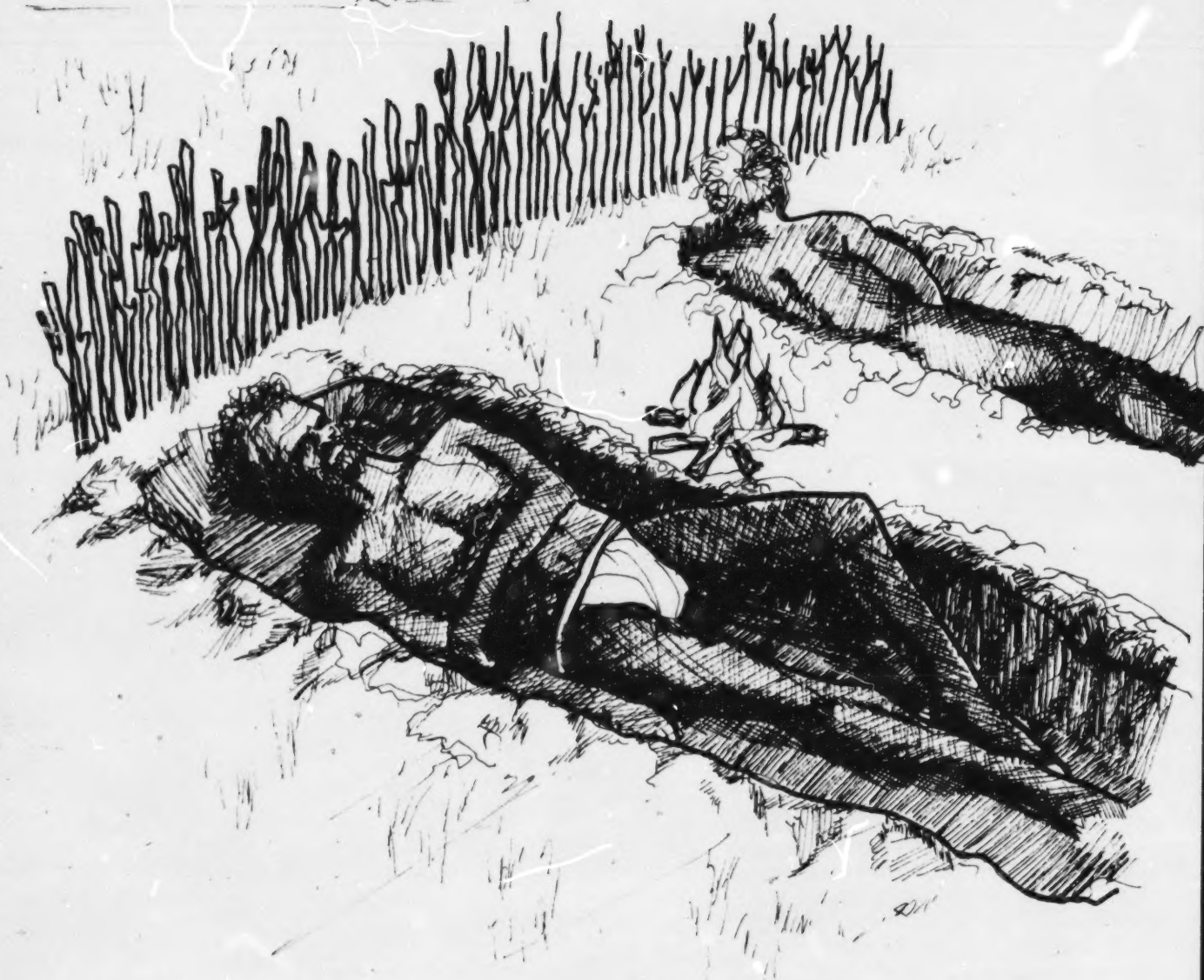
2. Put your finger on the next row. Mark the picture which shows a culture trait.



3. Put your finger on the last row. Mark the picture which shows the best way to learn about a new group of people.



Anthropologists have learned that all people, all over the world, need shelter. People build different types of shelter for their different ways of living. What does your house look like?



One type of shelter the Arunta use is a windbreak. The windbreak protects the Arunta from the cool night air. They also build fires beside them to help keep them warm.



Anthropologists study people all over the world. The people in this picture are Kazak. The Kazak people raise sheep. They use the meat for food and the wool to make clothing and shelter.

American

Kazak

Arunta

The home of the Kazak is in the south central part of the Soviet Union. Where is the home of the Arunta? Where is your home?



The Kazak move about often so their sheep can graze. They have a house which they can easily move with them. Their house is called a yurt. The yurt is made of sticks tied together and covered with felt.



The felt-covered yurt, with a single opening for a door, is the house of the Kazak family. The animal you see is a yak. When the Kazak travel from place to place, their shelters are carried by yaks.

REVIEW ACTIVITY: Material Culture

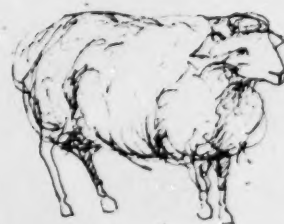
- 1. Put your finger on the star. Mark the picture which is not an artifact.



2. Put your finger on the next row. Mark the picture which shows why we need shelter.



3. Put your finger on the last row. Mark the picture which shows a domesticated animal.





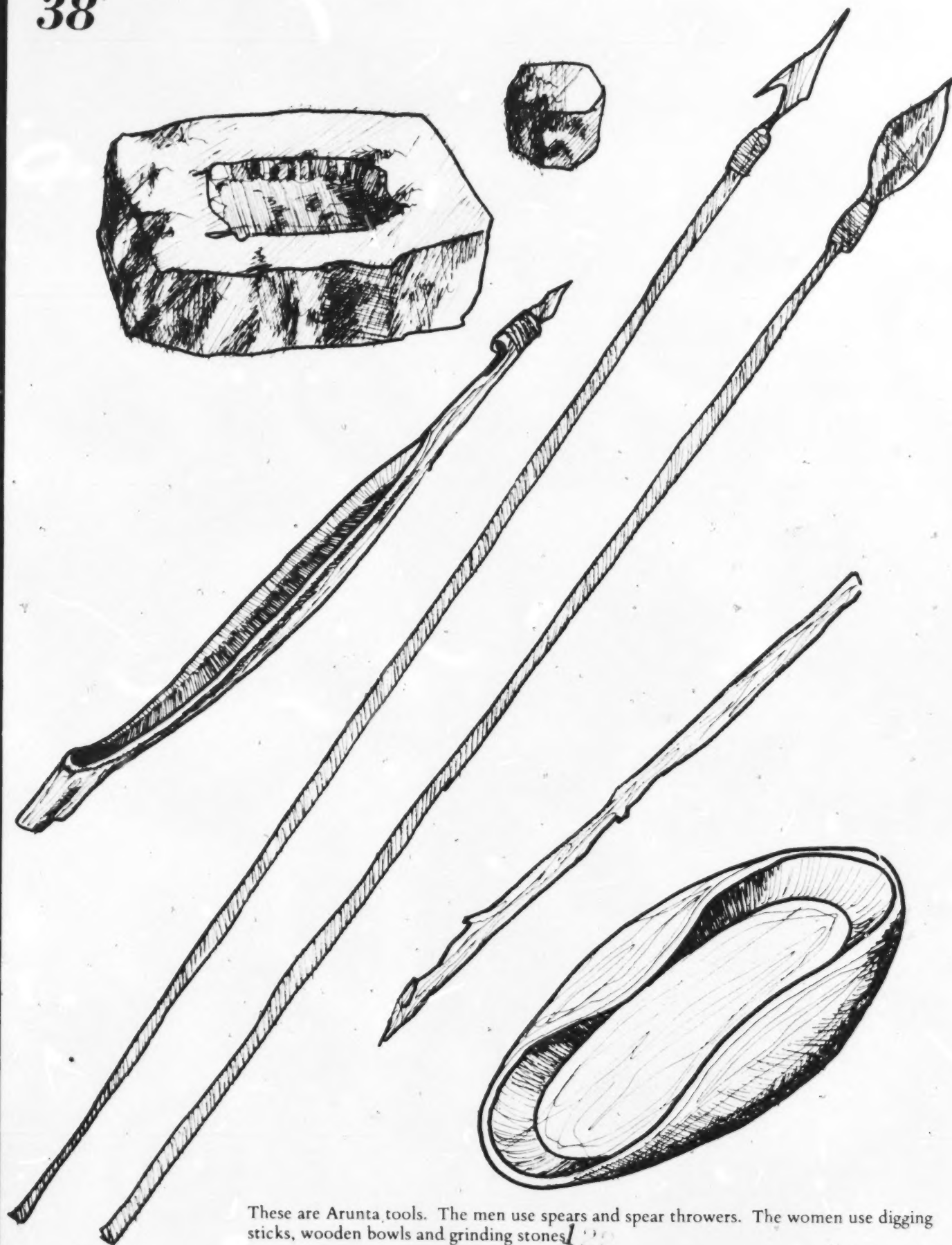
People in different parts of the world wear different types of clothing. Americans wear clothing for protection, for modesty, and for decoration.



The Arunta wear few, if any, clothes. For special religious occasions they decorate themselves by painting their bodies.



The Kazak wear many heavy clothes to keep warm during the cold winters. The women embroider pretty designs on their clothes for decoration.



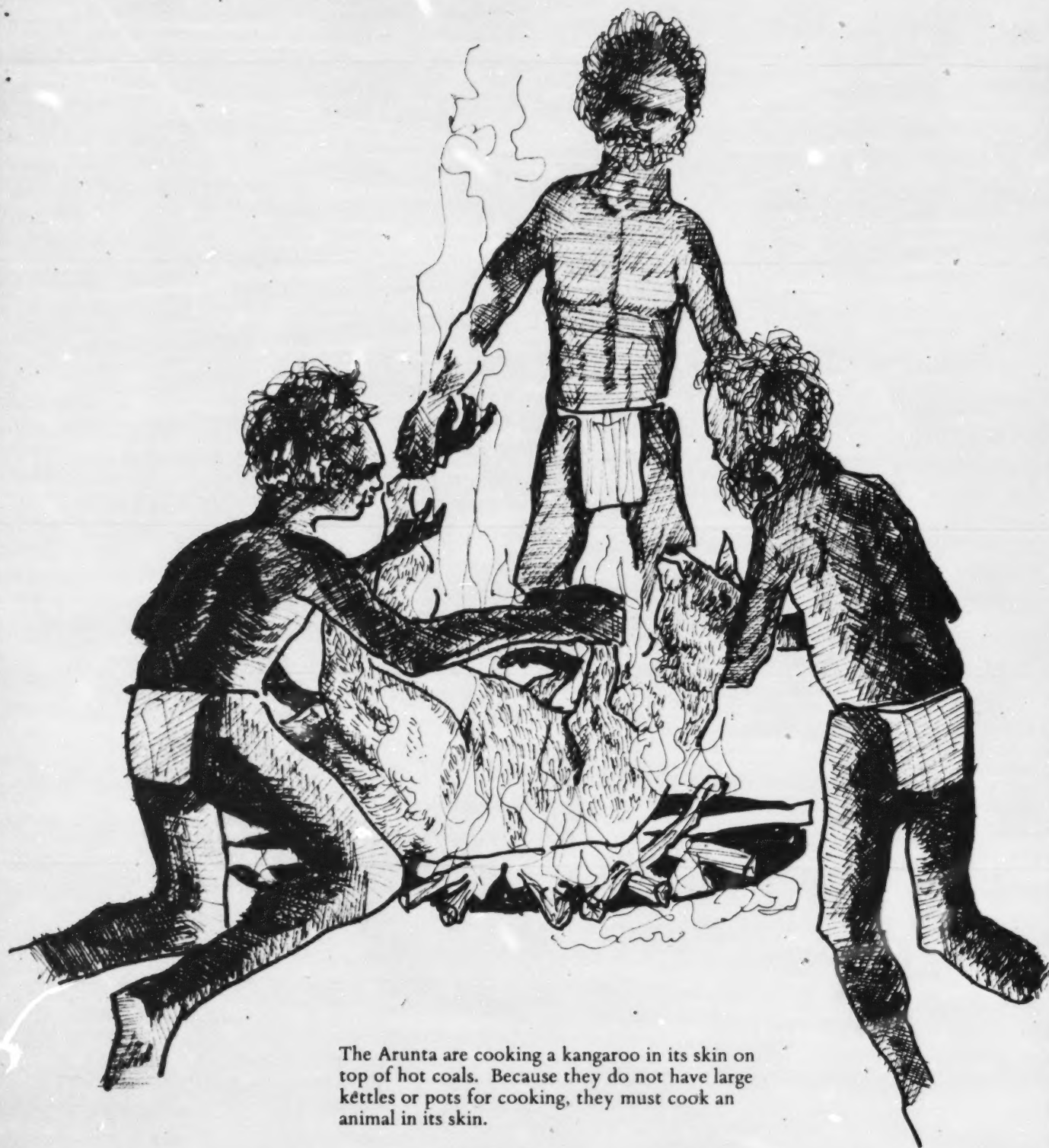
These are Arunta tools. The men use spears and spear throwers. The women use digging sticks, wooden bowls and grinding stones.



This Arunta man is throwing a spear with a spear thrower. He uses the spear thrower to make his spear fly faster and farther.



This man is making a new spear thrower. The old spear thrower is used as a tool to make a new one.



The Arunta are cooking a kangaroo in its skin on top of hot coals. Because they do not have large kettles or pots for cooking, they must cook an animal in its skin.



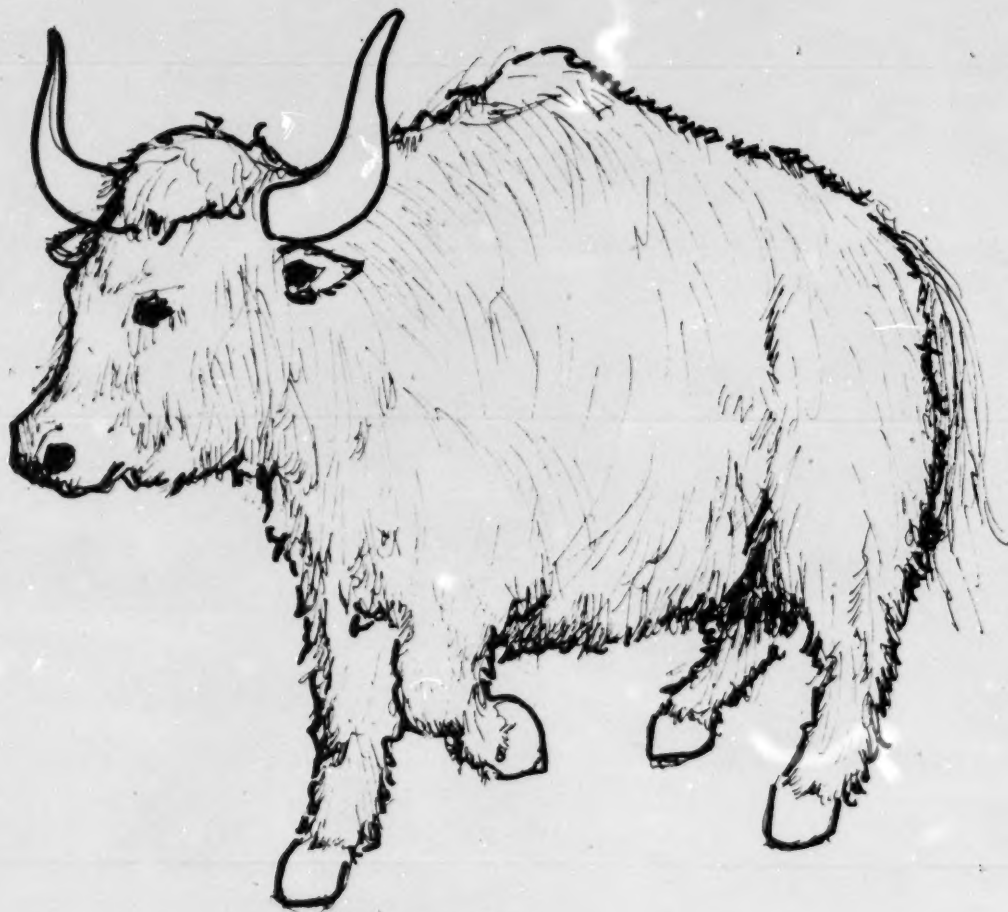
The Arunta are hunters and gatherers, so they must move about often to find more food. They carry the few tools they use with them in the string bags they make.



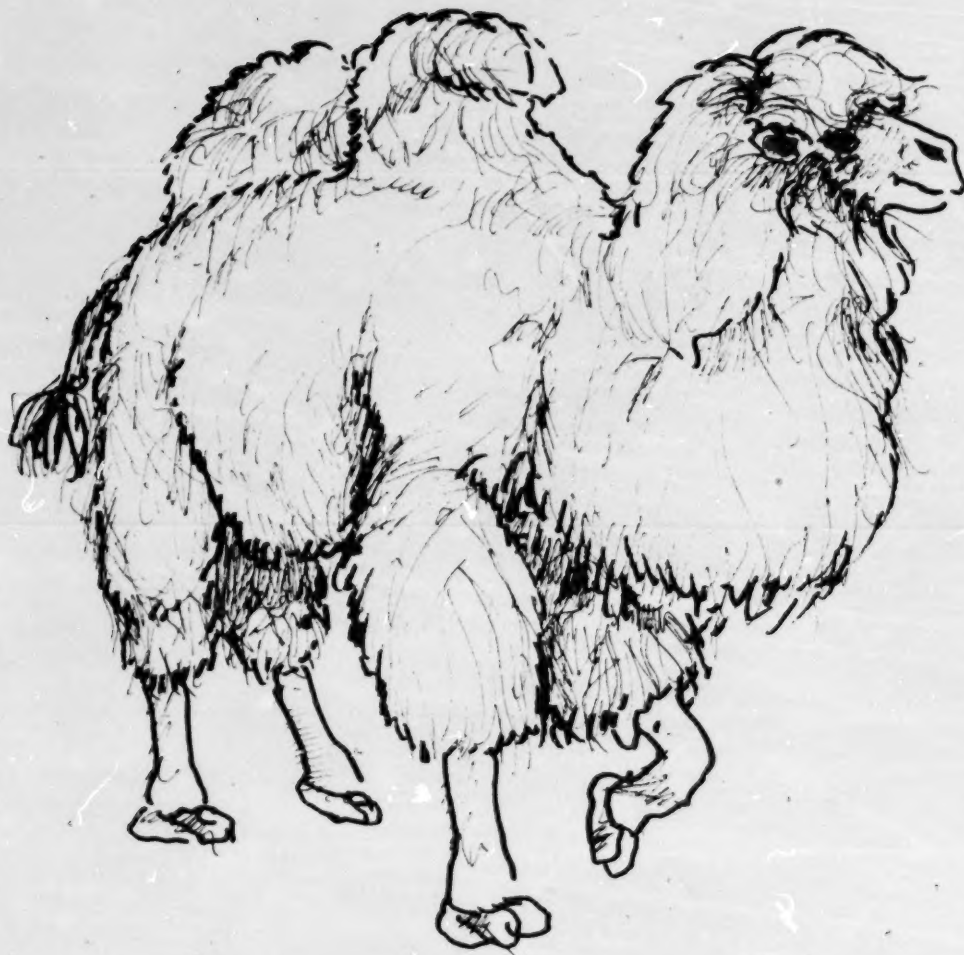
The Kazak also need tools. Tools help people to do their job better. These Kazak men use long poles with rope loops on the ends for catching horses.



While the Kazak men are herding the horses, the Kazak women cook, sew, or milk the sheep. The sheep are brought in twice a day to be milked.



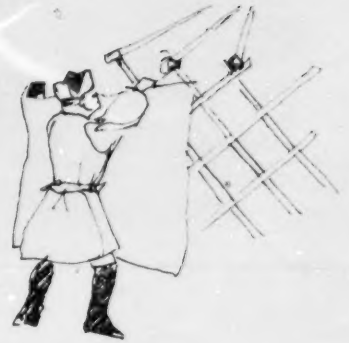
This is a yak. A yak is a domesticated mountain ox. It is used to carry people and packs when the Kazak move.



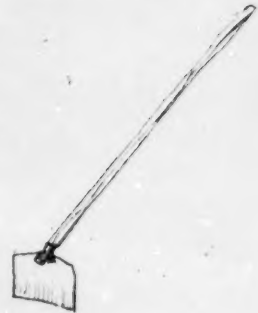
This is a camel. The Kazak sometimes keep a few camels with their horses. Camels can carry larger loads than horses.

REVIEW ACTIVITY: Roles Within the Family

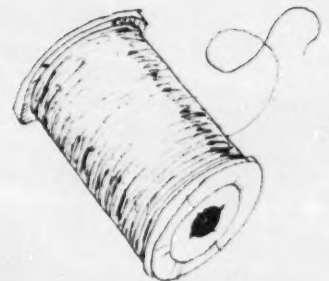
1. Put your finger on the star. Mark the picture which shows how the Kazak people earn a living.

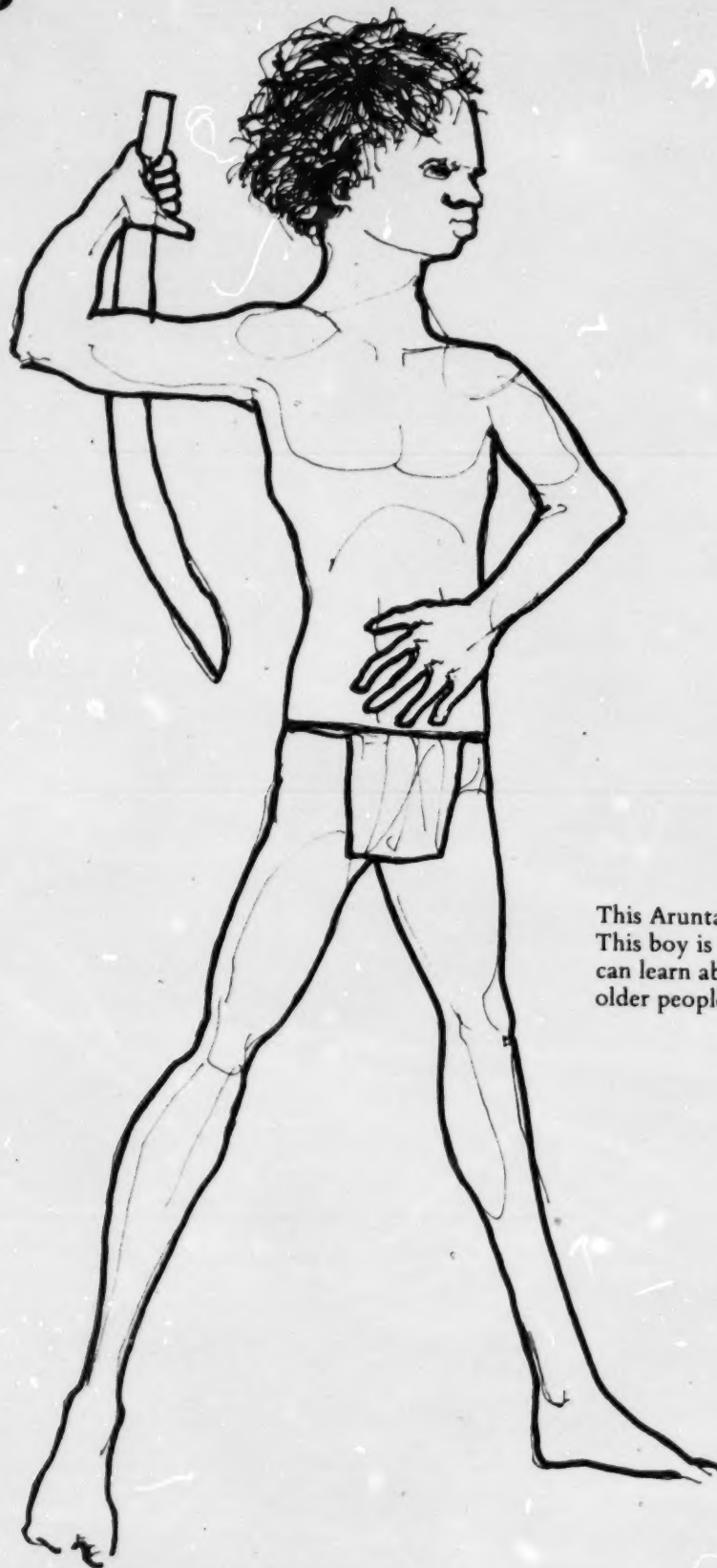


2. Put your finger on the next row. Mark the picture of the tools which are used by the Arunta to earn a living.



3. Put your finger on the last row. Mark the picture of clothing.





This Arunta boy is playing with the tools his father uses. This boy is learning to throw a boomerang. Children can learn about their culture by watching and imitating older people.



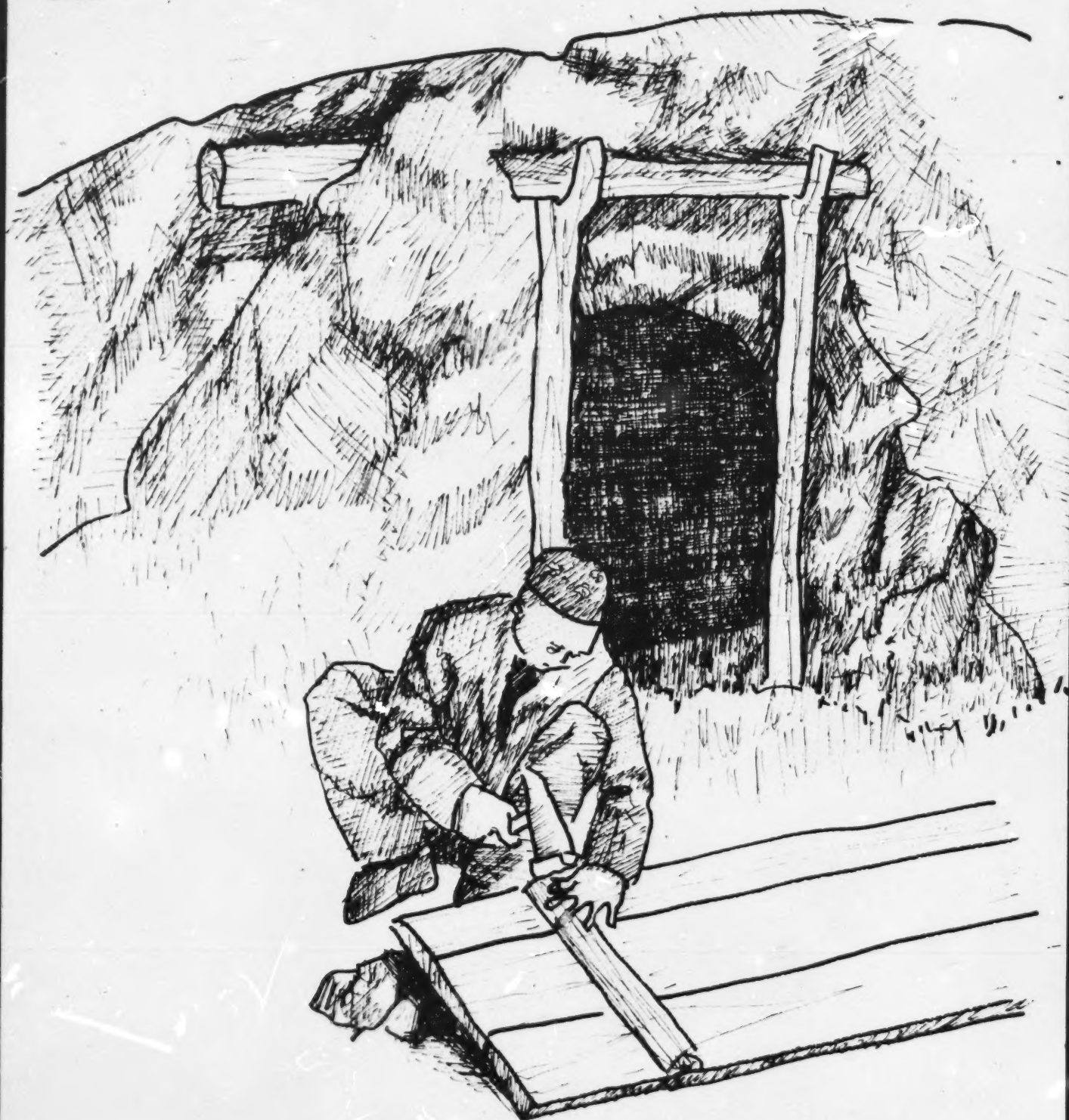
The Kazak people live in a community group called a clan. The clan chief is a man of the largest and richest household in the clan. The chief is wearing a coat of fine fur and leather boots. His horse is decorated with silver and copper ornaments.



During the summer months the Kazak household may move every few days. They move into the open mountain pastures in search of grass for feeding their animals.

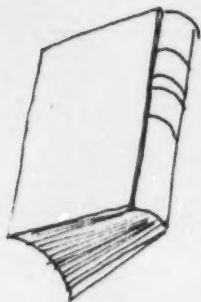


When the Kazak need to move to find new grazing areas, they pack their household goods on the backs of horses and yaks. The yurt is taken down and the sticks and rolls of felt are carried with them.



All the Kazak families that have been traveling about during the summer come together in the same camp each winter. Many of the Kazak build sod houses. These sod houses are very warm because the thick dirt walls give protection against the cold.

- * 1. Put your finger on the star. Mark the picture which shows the first place in which you learn about your culture.



2. Put your finger on the next row. Mark the picture which shows an extended family.



3. Put your finger on the last row. Mark the picture of the Kazak household.





Anthropologists have learned that all men have some kind of religion. The Kazak have a religion called Islam. Their word for God is Allah. The teachings of Allah are in a book called the Koran. This Kazak man is praying to his God, Allah.



The Kazak family says a short prayer before each meal. They thank Allah for their food and ask a blessing.



The Arunta have a kind of religion we call totemism. They believe that every Arunta comes from a plant, animal or other object, called their totem. The Arunta men paint their bodies for religious ceremonies. Their bodies are covered with totemic symbols.

REVIEW ACTIVITY: Religion

57

- * 1. Put your finger on the star. Touch each picture as I name the person in the row. The first man is an American, the next an Arunta, and the next is a Kazak. Mark the man whose word for God is Allah.



2. Put your finger on the next row. Point to the picture of the American, Arunta, and Kazak man. Now mark the man who thinks it is important to go to a place of worship.



3. Put your finger on the last row. Point to the American, Arunta, and Kazak man. Now mark the man who believes that he comes from a plant or an animal.



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